

OF THE
INTERCHANGEABLE
COURSE, OR VARIETY OF THINGS
IN THE WHOLE WORLD; AND THE
CONCURRENCE OF ARMES AND
*Learning, thorough the first and famous Nations: from
the beginning of Civility, and Memory of man,
to this Present.*

MOREOVER, WHETHER IT BE
true or no, that there can be nothing sayd, which hath not bin
said heretofore: And that we ought by our owne Inventions
to augment the doctrine of the Auncients; not contenting our
selues with Translations, Expositions, Corrections, and Abridg-
ments of their writings.

Written in French by *Loys le Roy* called *Régius*;
and Translated into English by *R. A.*

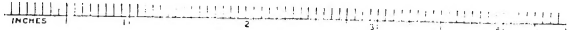
*Inest rebus omnibus quidam velus orbis, ut quemadmodum Temporum vices, ita
Morum vertantur; nec omnia apud priores meliora: sed nostra etiam atas
multa Laudis, & Artium laudanda posteris iulit. Tacitus.*



AT LONDON
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neere the Middle Temple gate.

1594

C V M P R I V I L E G I O
Regia Maiestatis





TO THE RIGHT HONORABLE
MY SINGVLAR GOOD LORD,

Sir *John Puckering* Knight, Lord Keeper
of the great Seale of England.

HAuing heretofore (for the great liking which I saw generally conceived of this worke) perused, allowed, and at my better leifure translated it into English, for the benefit of such as were not sufficiently acquainted with the French; I was bold, ere the Translation were fully finished, to acquaint your L. with the Argument: who concurring with the rest in good liking and Iudgment; my intent to publish it vnder your L^s. Patronage, was thereby fully confirmed.

SO that the Picture, which it pleased your L. to like of heretofore, being in his first lineaments but rudely shadowed; is now presented with all his principal colours perfected and accomplished. I haue bin carefull to perfect it by the Paterne, and to limme it according to life: yet when I haue all don, it is but a Counterfait; which wanteth much of the perfection of the Principal.

THE substance is none of mine; I challenge nought but the shadowe: wherein if the substance be truely represented, I hope it may be allowed of, though it be not curiously beautified.

I CONFES, it were better to put forth his owne Inuentions, for him that hath means to do it: and that, which this Author affirmeth, namely, that Translations are more painful then praise-worthy, is by me also acknowledged. For diligence assisted with Iudgement is herein chiefly requisite; and not any excellent knowledge thereunto required: which appeareth more in inuventing of it selfe, then in translating out of others. Which though it be done neuer so faithfully and elegantly, yet cometh alwaies short of the good grace of the Original: as this Author acknowledgeth, notwithstanding Theodore Gaza an excellent Translator affirme the contrary.

BUT mine owne wit and Inuention, being vnable to write or inuent any thing worth the reading, yet my wil being a welwisher

to all good Inuentions; I thought it more commendable, to commend and communicate to others, that which other men haue excellently inuented (being not able my selfe to attaine to so much excellency) then in publishing any fabulous fancy of mine owne, or matter of meane account, (as many do now adaies) to shew some arrogancy ioyned with my insufficiency.

THIS worke is a Comparifon of this later age, with all antiquity in Armes, in Learning, and all other Excellency. There was neuer any mighty Empire or Monarchie, Kingdom, or Common-wealth, but is here represented; no famous Founder or Gouvernor of State, no learned Law-maker, or worthy Warriour, but is here mentioned; and ech of them to the other in all conueniences and contrarieties compared: which being don by a man of great learning and iudgment, to men of much businesse and employment (as to your L. especially) who haue no time to fetch every thing from the Fountaine, search all Antiquitie, and read the Histories of all nations, must needs be much auailable; and the pleasure thereof to all sorts of men accordingly answerable.

MY duety to your L. (to whom this hath bin long intended) hath at length commanded an Intermission of mine ordinary studies and exercises for the reuiewing and publishing hereof; vnder whose fauourable protection it is now communicated vnto all: who, continually partaking of your L. equity, goodnes, and beniginitie, are bound with me to pray for the continuance of your honour, health, and happines euerlastingly.

From the Middle-Temple the 6. of October. 1594.

Your L. in service

humbly deuoted

Robert Ashley.

THE SVMMARIE OF THIS WORKE.

BECAUSE the Discourse following is long, and somewhat difficult to comprehend, by reason of the diuersitie of matters contained therein; I haue gathered, and set downe, first: The Summarie of the whole worke; Then of euery Booke in order; to giue more light vnto the Readers, for the vnderstanding thereof. In the whole worke therefore are represented, the successiue, or rather alternative changes of the whole world, aswell in the higher or superiour, as lower and inferiour part thereof; and how by the concurrence of Armes and Letters, thorough the most renowned Nations of the world, all liberall Sciences, and Mechanical Arts, haue flourished together, fallen, and bin restored, diuers times in proces of Age: With a comparifon of such Nations as haue excelled, both in power and knowledge; of the great Empires, and renowned Monarkes, vnder whom these notable mutations of mankind haue hapned; and conferring of this our present, with the famoussest former Ages, to know wherein it is either inferiour, superiour, or equal to any of them.

THE FIRST BOOKE.

THE Enterchangeable course, or Variety obserued in the motions of Heauen, and the Heauenly Spheares, (whereon are depending the Changes which happen in this inferiour World) are declared in the first Booke. The Vicissitude which the fower Elements haue one with another, and euery one by himselfe. How all things in the World are tempered, and conserued by others, that are contrarie, and dislike. The Inter-courfe of Shadowes, Daies, and Seasons of the yeare; and the Diuersitie of habitations of the Earth: and other things, according to the difference of places. The Variety and Vicissitude of Men, of Nations, Cities, Common weales, Kingdomes, and Empires.

THE II. BOOKE.

THE Variety of Tongues vsed thorough out the world; both Learned, and Vulgar. The Beginning of them, Continuance, Perfection, Corruption, Chaunge, and Losse of the old; Introduction of new; Translation out of one into another; Imposition of Names to things; Inuention and profit of Letters; Diuersitie of Characters, and Writings, Instruments and Matters to write with. Of Printing, Orthographic, and Pronunciation.

THE III. BOOKE.

THE Vicissitude, and Inuention of Arts: And how Men from their first simplicitie and rudenesse, haue attained to the Commoditie, Magnificence, and Excellencie of this time.

THE

THE III. BOOKE.

THE Intercourse of Armes, and of Letters, concurring in the coniunction of Power and Wildome, amongst the most renowned Nations of the world: And who haue bin the first, and Auncientest of all, that haue excelled in both. The Power, Knowledge, and other Excellencie of the Egiprians, Assyrians, and Persians. A Compariſon of the great Monarchies, the Egipitian, Assyrian, Median, Persian, and Parthian, in their situations, beginnings, largenes, reuenewes, riches, mightines; & of such famous Monarchs as founded them; and vnder whom they perished. Of the Egipitian Priests or Prophets, of the Chaldees, Mages, Brachmanes, Druydes, and others of Religion and Learning amongst the Auncients. Nobilitie amongst the Egiprians, Persians, Assyrians, Indians, Scythians, Thracians, and other auncient and modern Nations. The exquisite Artisans, and workmanship of the Auncients.

THE V. BOOKE.

OF the Learning, Poetic, Eloquence, Power, and other Excellencie of the Greeks. A Compariſon of them with the Egiprians, Assyrians, Persians, Indians. The Empire of Greece. A Compariſon of Alexander the great, with Cyrus, Ageſilaus, Themistocles, Pericles, Achilles, Vlyſſes, Diomedes, Bacchus, Hercules, and others. A Compariſon of the Grecian Philosophers, with the Chaldees of Babylon, and the Priests of Egypt. The Nobilitie of auncient Greece. The Artisans and workes of the Grecians.

THE VI. BOOKE.

OF the Power, Warfare, Learning, Eloquence, Poetic, and other Excellencie of the Romaines. *The fall of their Power, Learning, and Eloquence.*

THE VII. BOOKE.

A Compariſon of the Romaines with the Egiprians, Assyrians, Persians, Greeks, and Parthians; in Power, Warfare, Learning, Language, Eloquence, Poetic, and in the workmanship of other Arts: of the Romain Empire with the Assyrian, Median, Persian, Macedonian, and Parthian. The birth of Rome, and continuance thereof, and conferred with the 4. Ages of mans life. A compariſon of Rome with Babylon, and Constantinople; of the Romain common wealth, with the Lacedemonian, and Carthaginian: of the power of Alexander the great, with that which the Romaines had in his time: and if when he had conquered Asia, he had turned his forces against Europe, what might haue hapned by the iudgement of Liuius. Of Pompey the great with Alexander, Hercules, & Bacchus, according to Plinie: Of Iulius Cæſar with Alexander, according to Appianus Alexandrinus; of Iulius Cæſar and Augustus, with Romulus, and Numa; of Romulus with Cyrus, Theseus, Arſaces, and Semiramis, who founded Cities, or Kingdomes, or Monarchies.

A Com-

A Compariſon of the Romain warfare with the Parthian, Carthaginian, & Assyrian: Of the Romain Learning, and other excellencie, with the Grecian, Egiprian, and Chaldean: Of the Latin Authours with the Greek; namely of Cicero with Demosthenes. The Ciuill Law of the Romaines. A Compariſon of the Latin tongue with the Greek.

THE VIII. BOOKE.

OF the Religion, Power, knowledge, and other excellency of the Arabians, or Saracens, and other Mahometists. A Compariſon of Mahomet with Licurgus, Minos, Numa, Zoroaster, Charondas, Zaleucus, Trismegistus, and other heathen Lawmakers, or Founders of Cities and Empires. The Power of the Arabians, or Saracens, compared to the Romain, Macedonian, Persian, Parthian, Assyrian, & Egipitian. A Compariſon of the Arabian learning with the Greek, Egipitian, Chaldean, Persian, Romain, or Latin: Of the Arabian tongue, with the Greek, Latin, and Hebrew.

THE IX. BOOKE.

Containeth the ſequence of the Power and Religion of the Mahometists; as of the first Turks, Coraſmians, Tartarians; of the Souldan, of the Ottoman, of the Sophi: where there is mention made of the estates of the great Cham of Cathay, of the king of Narſingue, of the Moscouite, and of Presbiter Iohn; because they began, or grew vp at that time, notwithstanding they haue other Religions.

THE X. BOOKE.

HOW that in this age haue bin restored the tongues, and knowledges, after they had ſurceaſed about almost twelue hundred yeres, hauing newly receaued great light, and increaſe; where are conſidered, the meruailes of this preſent age, thorough Europe, Asia, Africke, The new-found lands, in the Eaſt, Weſt, North, and South: beginning at the great, & inuincible Tamberlan, whose power, valiancy, and felicity is briefly repreſented. During whose reign began the reſtitution of Learning & of Arts: By what perſons & means it hath bin continued in diuers nations: The Princes that moſt haue fauoured it. Moreover how that many goodly things vnknown to antiquity haue bin newly found out, eſpecially Printing, The direction to ſayle by the needle of ſteele rubbed on the Lode-ſtone, carying alwaies the point anſwerable to the place where we imagine the pole Artique, by means whereof the whole Sea hath bin ſayled ouer, and the whole world knowne thorough out. Then the ſkill of Ordinance, and Artillery, which hath made all other auncient military inſtruments to ceaſe, which by this one are all ſurpaſſed in impetuoliſity, ſwiftnes, and violence. Also how amongst the meruailes of this age haue riſen new and ſtrange Diſeaſes vnknown heretofore, and diuers Sects haue ſprung vp in all countries, which haue much altered the common quiet, and weakened the mutual charitie of men.

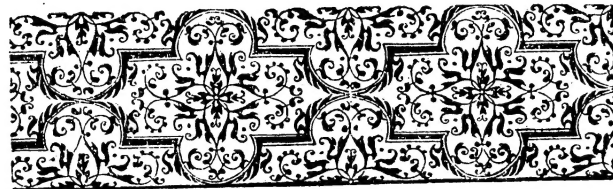
THE XI.

THE XI. BOOKE.

THis Age is compared, vnto the former ages most famous in deedes of Armes, conduct of States, excellencie of Learning, perfection of Workmanship, noueltie of Inuentions, Nauigations neuer attempted heretofore, & discovering of New lands, vnknown to Antiquitie: to know wherein we are inferiour, or equall to the Auncients; and wherein we ought to be preferred. First of all is conferred our modern Warfare, with the auncient Greek, and Romain; Tamberlan is compared with Ninus, Sefostris, Cyrus, Darius, Alexander, Arsaces, Hannibal, Iulius Cæsar, Constantine, Attila, and Charles the great. Then followeth the Comparifon of our modern Kingdomes, Empires, Monarchies, and Common weales, with the Auncient. Of Militarie Nations, Armies, Battailles by sea and by land, Sieges, & Assaults of Fortreffes. Of Nauigations, and discoveries of Countries, Peregrinations, and Voiages by land. Of the Wealth of the present time, with that of the time past. Of the Manners of this Age, with the former. Finally of the Learning of this age with the Auncient; in Philosophie, Eloquence, Law, Policie, Physick, Poefie, Astrologie, Cosmographie, and the other Mathematicks. Then commeth the Conclusion of the work, by the which there is a vicissitude resolved on in all matters: And how it is to be feared, that Power, Wildom, Learning, Sciences, Bookes, Industrie, Workmanships, and the Knowledge of the world, being now come to so great Excellencie, should fall againe: as they haue done in times past.

THE XII. BOOKE.

Considering then, that the variable disposition of humane things, is to be readie to fall, when they are at the highest; and that vertue & vice are come to their top, and perfection; doubting least among so many Partialities, and Heresies (wherof the world is full) and the Warres which threaten vs on euery side, that Learning might come to be dispised; and be as loosely left off, and neglected, as heretofore it hath bin diligently followed, and regarded: To the end to prevent such a mischiefe, and to aduize the studious to remedie it, as much as they may; I haue added an Inquisition on the common speach of men, by which they haue alwaies maintained, and do yet maintaine, That nothing can be now said, which hath not bin said heretofore. Wherein I endeouour to show, that there remaineth yet much to be said; and that the truth hath not bin thoroughly discovered, neither all knowledge forestalled by our forerunners: Admonishing the Learned, to adde that by their owne Inuentions, which is wanting in the Sciences; doing that for Posteritie, which Antiquitie hath done for vs; to the end, that Learning be not lost, but from day to day may receiue some increase.



OF THE VARIETY OF THINGS.

The first Booke.



Intending to represent according to my ability the interchangeable course and alteration of all things in the worlde, together with the causes of the principall chaunges and varieties, to be perceiued as well in the superiour, as in the inferiour part thereof, sithence the time that the first memory of man began euen to this present, I most humbly acknowledged the diuine prouidẽce of God to be aboue all, beleeuing assuredly, that God almighty, maker, and gouernour of this great worke so excellent in beauty, so admirable in varietie, and so singular in continuance, (to whome I pray to aydeme in this so high, so long, & so difficult an enterprife hytherto neuer attempted of any) is carefull of all affaires happening therein, euen to the least: contayning in himselfe the beginning, the end, and the meanes of them all, and pursuing the order which he hath giuen to the world, from the beginning in creating it, will that it be tempered by alternatiue chaunges, and maintayned by contraries, his eternall essence remayning alwaies one and vnchangeable.

First of all then the heauen, notwithstanding it hath receyued of God the maker thereof many excellencies amongst other creatures, beyng round, and hauing throughout his extremities or ymost partes distant or removed from the middle or inmost parte, which is the most perfect figure, and most like vnto it selfe; on which he hath also bestowed conuenient circular motion, exempted from the wandring and inconstancie of others, turning it by the same, and in the same, and to him selfe; wherein he doth perseuer: yet neuer thelesse since it hath a body, it can not wholly warrant or prelerue it selfe from alteration & chaunge. The Auncients made eight spheres in it; of the firmament, and of the seauen Planets; but since haue beene obserued the ninth, and the tenth: our later Astrologers affirming that the tenth doth turne round about the world in 24. houres; goyng by the right side from East to West, and by this so swift and impetuous motion, doth force and cary with it all the other inferiour spheres, and doth make them make the same turne in the selfe same space of time, although that their proper motions be contrary vnto it, drawing on the left side from West to East: namely the ninth being the slowest, in 49. thousand yeares; The eighth to

haue two, thone of 36. thousand yeres; thother of seuen thousand. The sphere of Saturne in 30. yeres: of Iupiter in 12: of Mars in two: of the Sunne, Venus, & Mercury in one yere: of the Moone in 28. daies.

Time also was made with heauen, and with the stars, so that hauing had the selfe same beginning they shall also haue the same end, when the world shall be dissolued, returning into their auncient Chaos, and former darknes. For the daies, moneths, yeres, and ages, which were not before that the heauen and the stars were created, incontinently began with them, and number was distinguished and obserued by their course: That is, the intercourse of daies and nights by the daily motion of the firmament; The moneth, after that the Moone hath gone ouer her whole circle, and attained to the sunne; The ordinarie yere, when the sunne hath accomplished his course; The great yere, when the seauen Planets, and thother fixed stars, returne to their first places, representing the same nature which was at the beginning. The liues of all things and the prefixed time of their continuance, being determined by lesser or greater numbers, according to the disposition of the matter whereof they are made: springing, growing, flourishing, diminishing, perishing, in certaine times, and by vnequall spaces, being reduced to the selfe same end, euery one feeling his corruption to be the cause of another generation. In somuch that it seemed vnto Plato that the world was nourished by the consumption, and decay of it selfe, producing alwaies new creatures vnto the old, and raising vp of others like vnto them in the places of those that were perished: without suffering the kinds to faile, or surcease, which by this meanes do alwaies remaine as it were immortal. But howbeit the world is round, and hath not in it either high or low; considering that the place which is in the midst ought not to be termed high or low; nor that which compasseth about be called the midst; neither hath in it any part differing from the other, if regard be had vnto the midst, and euery other opposite thing: notwithstanding in respect of our selues we say that it hath high & low, right and left; That Pole which we see being termed low according to Aristotle, & thother which is hidden from vs, high: And the East, whence the first motion proceedeth is the right side; The West, is the left; whence cometh a motion contrary to the former: Then the Astrologers and Philosophers assume, that from the superiour part of the world there descendeth a certaine vertue accompanied with light and heat, which some of them do call the spirit or soule of the world; others say it is nature, which minglet it selfe with the masse of this great body, penetrating, quickening, nourishing, and moderating all these variable things vnder the Moone, which being of such efficacy, beginneth first with the fire and the aire, which being moued by the celestial moings, doe afterwarde moue the water, and the earth, and consequently the natures compounded of these fower Elements, as wel men, beasts, birds, and fishes, as plants, trees, herbes, and metalls: That there is the first mouing, whereof do depend all other inferior motions, and all essence: whatsoeuer: That there hence do proceede diuers temperatures of bodies, inclinations of mindes, manners of men,

properties of nations, vices and vertues, health and sicknes, force and feeblenes, thornes and length of life, mortality, riches and pouertie, prosperitie and aduersity. That there hence all estates and sects do take their beginnings, their course, continuance, and their ends: In briefe, that at this inferior world doth obey the superiour, & is gouerned by it: Especially that all humane affaires do depend thereon, and yet are to be prevented by deeds: not that such effects doe necessarily cometo passe, and inuiolably by a fatall Law: but that they may be auoided by wisdom, or turned from vs by diuine prayers; or augmented or diminished, or moderated by nurture, custome, and instruction.

First that the Sunne lightning all things with his beames doth giue euident proofe thereof, who rising and setting maketh the day and the night, by coming towards vs, and going from vs, causeth the yeres continually to be renewed, and by the obliquity or crookednes of the Zodiacke with the helpe of the twelue signes which are in it, doth distinguish by his Solstices and Equinoxes, the fower seasons of the sommer and winter, of the spring and haruest: In the which consisteth the vicissitude of life and death, and the change of all things: by the mediation of the first qualities, hot and cold, drie and moist, being duely tempered for generation, and vnproportionably disordered for corruption.

Secondly the Moone euery moneth increasing, decreasing, or at full, doth diuersly dispose those humors ouer which she is predominant, shewing amongst other meruailes her manifest power ouer the ebbing and flowing of the tydes in the Ocean. Then the other stars, both wandering and fixed do breed in the aire changes of heat and cold, winds, thunder, raine, haile, & snow; and by their aspectes, eclipses, oppositions, coniunctions, distances, apparences, obscurities, greatnesse, swiftnesse, slownesse, do bring forth great, and diuers generall, and particuler euent; of warres, dearthes, famines, plagues, of inundations, of drouthes, and heates; according to the correspondency of the parts of heauen and earth, the disposition of the matter which they meete with all, and diuersity of the time in which they worke their effects. So the causes both of these cotidian, mensuall, annuall, and other the rarest mutations happening here below, are attributed to the celestial motions, and to the quality of the matter whereon they worke. Considering, that in the world, the elements, and their compounds are as the matter; the celestial bodies, & superior intelligences, as efficient causes which by their heat, & light in proceeding, giue motion to all inferior things. First the daily motion which the firmament maketh is cause both of liuing and of dying; and the annuall course of the Sunne assisted with the Moone & other stars, of the continuation and successiue change: But the most rare and admirable mutations in states, sectes, and artes, ought to be referred to the ninth and eight sphere: the diuersity which is found in them proceeding of the variable motion of that sphere, sometimes to the East, sometimes to the West, now to the South, then to the North which is called the motion of trepidation. The Arabians also haue diuided this longe space of time, by the great coniunctions of the Planets, namely of the three superiour Saturne, Iupiter, and Mars: which they maintayne to haue more power ouer the principall alterations

of this inferiour worlde, according to the qualities of the triplicities in the which they happen, as fiery, ayrie, watery, or earthly. That there haue already bene leuen, in the space of five thousand, five hundred and thirty yeares, (for so many the Hebrewes reckon from the beginning of the worlde,) and that the eighth shalbe in the yeare of Christ 1604. The Chaldees, Persians, Egyptians, and auncient Grecians iudged of the notable euent of the worlde by the Eclipses of the Sunne and Moone, and by those Starres, which haue their aspectes, toward the places of the Eclipse, or which arise together, or which are in the midst of heauen. Belus the Babylonian, (as Seneca alledgeth) appointed the times both of the deluge, and conflagration of the worlde, affirming that then all earthly substances should be burnt, when all the starres hauing now diuerse courses, should meete together in the signe of Cancer, vnder the same place, in such a position as a straight line might passe through all their circles: And then should all be drowned, when the same starres in the like sort should meet in Capricorne, both signes of great efficacy, & power, in changing of the yere. The ancient Poetes vnder the fables of Phaeton, & of Deucalion, and Pyrrha, haue represented the two ruines of the worlde, the one by fire, the other by water. Also the Egyptian priest in Plato his Timæus discoursing with Solon, saith that many ruines haue come vnto the world & shal come hereafter, the greatest by fire and water: the lesser by earthquakes, wars, famine & pestilence.

And that the tale of Phaeton the sonne of the Sunne is not altogether effraunged from truth, that is, that being mounted on his fathers chariot, & not able to guide it aright, he burnt things on earth, and was slaine himselfe with lightning: for as much as in long space of time do happen many such destructions by fire, by reason of the disorder happening about the earth, & in the celestiall motions. That then those which inhabit in the mountaines, & in drie places, are sooner destroyed then such as dwell by the seaside or neare the riuers. But contrarywise when it pleaseth God to cleanse the earth by inundations, then the dwellers on plaines, and valleys, to be forceably caried into the sea by the impetuosity of riuers, while the inhabitants of the hills remaine in safety. That those which remaine after such tempests are ignorant of that which is past, and vnurnished of learning, which by little and little they recouer afterward.

Others say, that in long space of time there are certaine periods appointed for the world, which while they endure, all things do cometo their vigour; and which being ended, they do al perish: but that al of them end their course within the revolution of the great yere. And that when the one commeth to end, and the other is ready to begin, there are many strange signes seene both in earth and in heauen. Wherefore many are of opinion that some great alteration doth approach, considering the signes which within these few yeares haue appeared in heauen, in the starres, in the elements, and in al nature. Neuer were the Sunne and Moone eclipsed more apparantly; neuer were seene so many Comets, and other impressions in the aire; neuer did the Sea and the riuers so violently ouerflowe their bankes; neuer haue bin heard such earthquakes; neuer were borne so many and so hydeous monsters: Neither hath there euer bin seene since the memory of man,

OF THE VARIETY OF THINGS.

of man, so many and so often changes to cometo passe in Countries, Nations, Maners, Lawes, Estates, and Religions. The course of the sunne is no more such as it was wont to be in old time, neither are there the same points of the Solstices and Equinoxes: but within this fourteene hundred yeres since Ptolomey liued, who was a most diligent obseruer of the course of the world, it is come neerer vnto the earth then at that time it was, about twelue degrees. Moreover they say, that al the parts of the Zodiacke and the whole signes haue chaunged their places; and that the earth is removed from his first situation, being not entierly & absolutely (as afore it was) the center of the world. Some also (as Hipparchus a famous Astrologer amongst the Grecians) haue giuen out, that the celestiall motions in time to come, shall go a contrary course, and that the course of the starres shalbe changed, the East becoming West, and the South, North. In the meane time, the continuation of the successiue alteration which we see here belowe, consisteth in the mouing cause, and in the first matter. The cause that moueth is of two sorts, thone being the first and chiefe mouer immouable, thother the first mouer moueable, by whose vertue and influence (gouerned by the diuine prouidence) the corruptible things in this sensible world, are incessantly restored & renewed, through the meanes of generation: while the first matter subiecteth it selfe continually to al mouings & changings in the same perpetuity, that the first mouer, moueth & formeth, & neuer faileth to produce these transitory things.

OF THE VICISSITUDE WHICH THE
fower Elements haue amongst them selues, and euery one by it selfe.

That successiue alteration which is in the inferiour part of the world, consisteth principally in the fower Elements, of which it is compounded, which doe receiue continual change both amongst themselves together, and eche of them seuerally. First when the water is thickned, it seemes to become a stone, or a peece of earth; when it vapours away, to be breath or aire. Also the aire enlightened is conuerted into fire: the fire extinguished and thickned is turned into aire againe, the aire thickned, into mists and clouds, whence proceedeth water. Also we see of water, earth and stones to be ingendred, in such sort that they giue oneto another, by turne and course a continual generation. Seeing then they neuer remaine in the same estate, it is hard to discern thone from the other: But that which we see to be now of one forme, then of another, and like vnto fire, we must not call it fire, but like vnto fire; neither water, but such a thing as water; and so likewise in the rest, as things which haue not any stability. Wee ought not to signifye them by names, such as wee vse to demonstrate any thing, as when wee say this or that, for they flie, and will neuer abide this demonstration, being onely applyable to things which are stable: but eche of them ought to be called such and such, according to his similitude, as the fire, and whatsoever else hath generation. But that wherein they seeme to be formed and fashioned agayne, ought onely to be designed by this, or that; remaining alwaie the same without diminishing either power or faculty,

and continually receyuing all, without retayning euer any semblable forme. It is the first matter exposed to all nature, to receiue any forme, and beyng stirred and formed by those thinges which happen on it, sometimes it seemeth to be of one sorte, and sometimes of another. But the matter that is subiect to such a formation, should not be well prepared or ordered, if it were not of it selfe without forme, and naturally depoyled of all shapes figures and formes, which must receyue into it selfe all kindes. Wee will not say than that the mother and receptacle of this inferiour world, is the earth, the ayre, the fire, the water, or anything which is made of them, or whereof they are made: but that it is an inuisible nature without forme, yet capable of any, to be comprehended onely by the vnderstanding with reason, and not to be perceiued by the senses: that the fire seemeth to be somewhat that is heated, and the water somewhat that is moistned, likewise the aire, and the earth according as it receiue thier formes, suffering the other pactions which depend of them, by meanes whereof it seemeth to be of all formes. But because it hath not forces or faculties, neyther of the like qualitie, nor of the same waight, it keepeth not any equalitie, but is vnequally moued, or stirred of these kindes which againe are moued of it: by which motion they are caried hither, & thither, and discerned the one from the other by kinds & qualities, obseruing the order which is giuen them, to the end, that by the coherence of different bodies, there should not remayne that confusion, which was before the constitution of the world.

These foure Elements so different in natures and qualities, and contrary one to another, are assembled by such a proportion, that those which are light are held downe by waight least they should mount higher, and contrariwise the heavy, least they should fall, are haged on the light ones which tend alwaies vpward, remaining all by a like force constrained, & kept in their places, by the perpetual circuit of the world, which turning alwaies in it selfe, holdeth the earth balanced in the midst, as the lowest of all, which againe in counterchange doth ballaunce the other Elements themselves, which holde it as it were ballaunced and hanged in the midst of them. The water is diffused rounde about it. And the ayre is caried ouer them both making but one globe. The fire is seated highest, which beyng placed betwene the heauen and the aire, is pure on that parte which toucheth the celestiall bodie, and impure in that which is next to the ayre, receyuing many chaunges in diuers formes. And although in that parte next vnto heauen, it haue no contrarie to corrupt it, remayning in his naturall place apt for the conseruation thereof; neuertheless, the partes of it doe not alwaies perseuer in their puritie, by reason of the difformitie or diuersitie of the motion which turneth it, and shaketh them, and forceth them downwards towards the aire euen to the earth, where they perish & are consumed. Likewise, the ayre is diuersly altered by the others which are next vnto it, for being diuided into three partes, the highest, the middle, and the lowest, the highest parte

next

next vnto the fire, to the celestiall mouings, and the starres, is thinnest, and purest; the lowest next vnto the earth, is thickest, and grossest; the meane or middlemost is temperate betwixt both; yet colder notwithstanding then either of them both: for the highest doth participate with the heate of the starres, the inferior is warmed by the vapours proceeding from the earth, and then againe by the repercussion of the Sun beames, and also by the artificiall fires vied amongst men, and the naturall which are hid in the earth. But the meane being secluded from both extremities doth continue in his coldnes. The aire then being thus diuided, is for the most part variable, inconstant, and changeable, especially neere vnto the earth, where it doth and suffereth much according to the diuers situation of the places, and according to the aspects, and different course of the starres, which by their contrary rising, and falling, doe raise exhalations and vapours, from whence proceede the windes, cloudes, flowers, tempestes lightnings, thunders, haile, frost, snow, and other calamities of the earth, with great strife of natural things amongst themselves; some striving vpwards, which are forceably kept downe by resistance of the starres: others being violently caried away: the raine descendeth, the cloudes ascend, the waters are dried, the haile and snowe do fall, the Sun beames reflexed doe heate, the windes whirling about blow vnequally thone against thother, being sometimes calme, and sometimes stormie. And the Northern windes are raised by Iupiter, the Eastern windes by the sun, the Southern by Mars, the VVesterne by the Moon: Or els by the foure triplicities of the twelue signes of the Zodiacke, those three which are of qualitie hot and drie, mouing winde from the oriental part vnder the equinoctiall line called East: the three other cold and drie, raising the Southern wind coming from vnder the Pole antarctike; the other three hot and moist, the West winde being also vnder the equinoctiall line: the other which are colde and moist, the North winde coming from vnder the pole arctike: which windes haue their different properties according to the places from whence they proceed, and where they blow, mouing about the water and the earth, euen as the starres by which they are raised. The foure principall windes haue foure other collaterall: all which eight together are called entier or whole windes: betwixt whom are placed eight halfe windes, and sixteene other quarters of windes, and by these is all nauigation ordered.

But the water, on which they saile, being contiguous or ioyning to the aire, receiue th no lesse varietie than it, and maketh but one globe with the earth: For as the earth being drie of his owne nature cannot endure without moisture, neither should the water haue any whereto abide without resting it selfe on the earth; they haue therefore bin thus by nature ioyned together: the one opening the vaines and conduites of the earth, the other passing through it both within and without, to serue in stead of a bande vnto it. All water of his proper motion descendeth downe from on high, but in the Ocean sea which enuironeth the earth, are found three motions: thone from East to West, another from the North towards the South, the third of the daily ebbing & flowing: for from six houres to six, it aduanceth, and enlargeth it selfe, then it

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abateh and retyreth. The which motions are seene also in the Mediterranean sea towards the banks.

The cause of the first motion from East to West, is, the daily mouing of the firmament, by whose impetuositie all the Spheres are moued, with a good part of the fire and the aire. The other from the North towards the South, is, because that the Sea is higher in the North parts, then in the South; in respect that the Northren cold ingendreth more water, then the Sea can containe within the space, distance, and heigh of his banks; and the water which is in the South part is consumed and diminished, by the heat of the same: So one part of the water in the North, forceth downe an other on that side which is lowest, and moueth accidentally from the place of his generation.

The third followeth the reuolution of the Moone, which alwaies increasing, and decreasing, appeareth sometimes horned, sometimes half round, some times almost round, and sometimes spotted: then by and by cleere & great, when she is at full, and anon she is not seen at all: Sometimes she shineth all night, sometimes ariseth late, sometimes she shineth all day, supplying the brightness of the sunne; and comming to Eclipse, yet appeareth notwithstanding: and at the monethes end hideth her selfe; when she is said to trauaile. Sometimes also she is low, and sometimes high, which neuer happeneth after one sort: for sometimes one would say that she were fixed to the firmament, other whiles that she touched the top of the mountaines, so low she is abased; she is sometimes found in the South side of the heauens, and sometimes we must seeke her in the North.

Since then that she is so variable, it is no meruaile if the ebbings and flowings of the Tydes in the sea, which are caused chiefly by her, are also variable: First in the daily motion which the Moone maketh with the heauen in twentie fower howers, there are two tydes ebbing, and two flowing, the sea increasing by the space of six howers, and diminishing six others, which are twelue: And it doth almost in other twelue howers, which are twentie fower. Their augmentations are not alwaies alike in all times and places, for by the space of seauen daies, the waters do increase, when they call them fise waters; and seauen other daies they decrease, when they are called dead waters. In such sort, that from the first day of the change of the Moone, vntill the eight, which is the first quarter, the waters are diminished; and from the said quarter vntill the fifteenth, which is full Moone, they are still augmented: and from thence till the third quarter, they goe still decreasing; and from that to the coniunction, they are increased againe. So the first day of the Moone is chiefe of the waters, and the second day they begin to waxe lesse, and the third in like sort; but the fourth day they begin to waxe lesse, and so goe diminishing from day to day, vntill they come to the eight: for then are the low waters: and on the ninth likewise: and the tenth almost the same: then on the eleuenth is the rising of the waters, when they begin a little to augment.

And

And from that time forward they increase every day vntill the fifteenth when it is full moone, and then it beginneth againe to be head water, and on the sixteenth it increaseth likewise, and almost vnto the end of the seuenteenth. But on the eighteenth it decreaseth, and goeth so diminishing every day vntill the thirtieth, when as she is in coniunction: And so on the first day it beginneth againe to be head water, and proceedeth thus increasing and decreasing as hath bin said.

Yet in these increasings the waters are not so high at one time as at another; but greater at one time and lesse at another. Also the ebbing and flowing of tides are not equal in all places. Neuertheles when the moone is at Northeast, it is full sea; and when she is at Southeast, it is low water. Also there is nothing perpetuall in the earth; sometimes the sea or some other water enclosed within it, breaking our forceably, doth couer a part thereof; sometimes againe it retireth. The Riuer and fountaines are dried vp, and there arise new in other places. Some Countries are turned into standing pooles and marshes, others into sandie deserts, others into woodes: then being husbanded and laboured, they become fertile of barrain: and againe on the contrarie, barrain of fruitful. The Mountaines are made plain, and the plaines are lifted vp: some places are swallowed by Earthquakes, or scorched by exceeding heats. When it hath long bin manured; it waxeth wearie; then by rest and cherishing it recouereth vigour. In tract of time it waxeth old, if not wholie, yet at the least in his parts; then is renewed and becommeth young againe. We see every yeare at the spring time, and beginning of Summer, how being watered with small rayne, caused by soft windes, and moderately heared, it openeth the seedes of all things which before were shut vp, and putteth some of them into herbes, stalkes, and eares, others into stems and husks, others into budds, others into tender tops: the garden trees yeeld buds, flowers, leaues, and fruit: the forestes and woods are clothed with greene, bearing on their branches and boughes, the birdes pricked with a desire of engendering, which record by themselves their melodious songs: The Fishes leape, and the beafts amidst the greene pastures skip vp and downe, being inflamed with loue. In brieue every thing springeth, groweth, embelisheth, flourisheth, and fructifieth: all things are renewed. On the contrarie, when Autumne and Winter do returne, all is full of horror, and of sadness, cold, raine, dirt, sleete, hayle, snow, frost, yce, foggy mists, long nights, and almost continuall darknes. We trauaile the earth day and night, more to satisfie our pleasures, then for our necessarie nourishment. And notwithstanding that which it endureth superficially might seeme tollerable, if we did not pierce it so farre, as to seeke gold and silver, brasse, copper, lead, tinne, yron, stones to build, and others accounted precious in the entrailes therof. Neither is it only thus vexed by men: but it seemeth that the three other Elements have conspired the ruin of this one alone, without speaking of the heauen it selfe, which by his vntemperate disposition, hath cut off a great part therof. Might it not haue sufficed the Sea to haue compassed it, and to haue cut off a great part therof, without stretching it selfe into it, in so many gulfes, little distant the one from the other,

other, breaking through mountaines, and making violent ruptures, as though it would spread it selfe ouer all. Then so many riuers, lakes, marshes, so many standing pooles, as are throughout, so many springs, and little brooks, so many swift and raging streames. The aire shaketh it, causing it to lose that naturall proprietie of being immouable, ouerwhelming not onely fieldes, houses, townes, cities, but whole nations, and countries, oftentimes not leauing any appearance, whereby one may see, that there haue bin such. Then the fire being so fertile, that it ingendred of it selfe, and groweth of little sparks becoming in an instant, great and impetuous, burneth it in many places, both without and within, being disperied about the chimnies, arying out of billets and sticks-ends beaten together, appearing thorough the cloudes, or coming of lightning, kindled by burning glasses opposed to the sunne, which also with the other starres doth drie and scorch it excessiue in some seasons and countries.

It is a meruaile, that being so vexed on all parts, it is not already consumed, but so farre are these great and violent calamities from destroying it, that they rather helpe to the conseruation thereof. For the Earthquakes by the openings which they make, draw out the corrupted windes which were kept in the entrailles of it, and caused within such disordered noise: the inundations do cleanse the filth; the heats digest those humors which they find too grosse; as the colds and frosts do moderate that which is inflamed.

HOW ALL THINGS IN THE WORLD

are tempered and conserued by unlike, and contrarie things.

IN like maner is the Earth, and euery other thing in the world tempered and conserued by things of dislike and contrarie qualitie. It is not then without cause, that nature is so desirous of contraries, making of them, all decency, and beautie; not of things which are of like nature. This kind of tempering is the cause, that such things as before were diuers and different, do accord and agree together, to establish, entertain, and enbellish one another, the contrarietie, becoming vnitie, and the discord concord; the enmitie amitie, and contention couenant. Wherefore *Heraclius* said, that discord, and concord, were the father and mother of all things. And *Homer*, that whosoever spake euill of contention, did blame nature. *Empedocles* maintayned, not of discord by it selfe, but that with concord, it was the beginning of all things: meaning by discord, the varietie of things that are assembled, and by concord, the vnion of them: But the vnion in this assemble ought to exceede the contrarietie: Otherwise the thing should be dissolved, the principles diuiding themselves: So we see in the Heauen contrarie mouings to preserve the world: *Venus* placed in the midst neere vnto *Mars*, to assuage his fiercenes, which of his owne nature is corruptiue: And *Iupiter* next vnto *Saturne*, to mitigate his malice. The inferiour world composed of contrarie elements to maintaine it selfe

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by the proportion which they haue together; and the natures made of them to preserve themselves, by the temperature of different qualities, which being simple in their nature without any maner of mixtion or composition, and contrarie one to the other when they are compared in their qualities in the highest degree, yet of them are all things compounded, and by their commixtion, is the beginning of all generation. There are found in the bodie of the world, Earth, Water, Aire, Fire; Sunne, Moone, and other starres: There is matter, forme, priuation, simplicitie, mixtion, substance, quantitie, qualitie, action, and passion. In mans bodie, bloud, flegme, choler, melancholie; flesh, bones, sinewes, vaines, arteries, head, eyes, nose, eares, hands, feete, braine, hart, liuer, and spleen. In the oeconomicall bodie, husband, wife, children, Lord, slave, master, and seruant. In the politike bodie, Iustice, Fortitude, Prudence, Temperance, Religion, warfare, iudgement, counsaile, magistrates, and priuate men, noble, and base, rich and poore, young and olde, weak and stronge, good and euill, labourers, artificers, merchants, retaylers, and cariers: which are all dislike parts, and the most of them contrarie, conioyned together by due conueniency. Art imitating nature in the painting of blacke, white, Greene, blew, yellow, red, and other mingled colours, representeth the portraictures conuenient to those things for the which they are made. And in Musick, of high and low, long and short, is made an accord. Grammer consisteth of letters, vowels and mutes: The Sciences can not well be taught without comparing of contraries, those being considered principally, and in regard of that one, the other accidentally, that it may be auoyded. As Physicke doth accidentally treat of sicknes, to the end to be the better able to preserve health, and to auoyd the other. The Ethicke, and Politicke science doe not onelie shew what is honest, iust, and profitable; but also that which is dishonest, vniust, and damageable. Inasmuch that we may say in all cases, that contraries when they are purneere, one to the other, they appeare the more cleerely: Euen as want maketh riches to be the more esteemed; and the obscuritie of darkenesse commendeth the cleerenesse of light: The sweetnesse of the Springtime is more esteemed by the sharpenesse of Winter: the happinesse of peace, by the calamities of warre; and faire weather after long rayne: So it seemeth, that the good can not be known without the euill: and although they be contrarie, yet haue they such a coniunction, that in taking of one, both are tane away. For the good can not be vnderstood, nor esteemed, but by conferring of it with euill to auoid it, neither the euill shunned and elchewed, except that which is good be throughlie known. *Plato* sayth the like of pleasure, and sorrow, that although they be two things contrarie and repugnant betweene them selves, and can not bee together in one person, yet neuertheless, if any one follow and receiue the one, he is for the most part euer constrained to take the other: as if they were both in one point and extremitie conioyned and knit together. Moreouer it is certaine, that Nature hath not created any thing, vnto which she hath not giuen a contrarie

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to withhold it and keepe it backe, wherehence proceede the Antipathies, or contrarie affections in all things, aswell animate as inanimate, lyuing as without life: In beasts, as betweene the Cocke and the Foxe: in fishes, betweene the Mullet and the fish called Lupus, which some takc it to be the Pike: in birdes, betwixt the Crow and the Kite: Amongst trees, the Chestnut and Oliue: amongst stones, the Adamant and the Diamant. What then shall we say of men, which are so passionat and inconstant? Truly, that al in all ages, and all kinds of life, publike, priuate, solitarie, contemplatiue, actiue, are inclined to contentions and partialities, euen so farre, as euery one to be at variance in him selfe, hauing in his bodie and soule a perpetuall combat betweene reason and concupiscence: And in this maner is the strife amongst children, which yet haue no knowledge, and amongst the Sauages, which haue nothing proper or peculiar. There are Sectes in the schooles of Law, Physicke, Diuinitie, Philosophie, and in the conuents and monasteries amongst the Reclus and Recluses. No maruaile is it therefore if there be seditions in Cities and Countries, which make people of diuers estates euen to run hedlong, as was sometimes in Rome, that of the common people and the Nobility: Yf there be warres betweene Lordship and Lordship, kingdom and kingdom, which respectiueley keeps them both in feare: So were aunciently in Greece the Lacedemonians to the Athenians; so to the Romaines, the Carthaginians; and afterward the Parthians.

So are at this day opposed the Scots to the English; the English to the French; the French to the Italians; The Almaines to the Suitzers; the Africans to the Spaniards; the Turkes to the Christians; the Persians to the Turkes; the Zaghathines to the Persians; being deuided amongst themselves by colours redd and Greene, and of that are called Caelbas, and Cuselbas: the Moscouites to the Polonians; the Tartarians to them both. In the Indies Cochim to Calecut: in high Africk the Moores to the Abissins; thorough out the countrey of the Arabians, the inhabitants of the Mountaines to those that dwel in the Plaines: The Black-moores amongst themselves: And in Brasil the Sauages euen to the eating of one another when they are taken in warre. And it might seeme that these diuisions were in some sort necessarie thoroughout the world, and such contrarieties as God hath giuen to euery estate, & almost to euery person profitable to keepe them in feare and humility: for men will soone waxe proud, and are easily pufft vp with prosperity and riches: and especially when they misconceiue from whence such grace proceedeth, God is wont to fend them aduersities for their chaffinment. Wherefore it is ordinarily seene, that euery mighty estate, hauing no forraign enemy findeth some within it selfe: and when it is come to such greatness, that it cannot be brought vnder, or kept downe by any strange or forraigne force, then is it afflicted with partialities, and oftentimes destroyed or translated into some other nation, with alteration both of Iustice and politike gouernment. Moreover, when the Countries are to full of inhabitants, and that the malice and subtilty of man is come to the highest; then are they purged and emptied by famines and pestilence: to the end that the people which are in

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it, being reduced to a lesse number, and chastised, may liue better. But if herewith they amend not, but waxe worse and worse: then either are they exterminated by fire and water, or by Earthquakes ouerwhelmed. God vsing alwaies such rigours against those which perseuer in their wickednes, as he is alwaies readie to receiue to mercie such as are truly penitent, which turne to him, and pray to him with their hearts.

OF THE VARIETY AND INTER-

course of Shadowes, Daies, and seasons of the yeare, and diuersitie of habitations on the Earth.

Hitherto hath bin declared how the world is not onely conserved by the intercourse of the Heauens, and Elements; but also tempered by contraries. Now to the end we may the better consider the difference which is found in respect of the diuersitie of places, and aspectes of heauen, aswell in plants, trees, fruits, mettals, sauours, colours, and tastes: as in beasts, fishes, birds, and euen in men themselves, and all their affaires: we will briefly touch as far forth as shall belong to our present purpose, the five Zones of the habitable earth; the seauen Climats; fower limits, East, West, North, and South; the two sides or hemispheres, longitude, and latitude; the three parts thereof, Europe, Asia, and Africke, vnto which is also added America: the varietie of shadowes, daies, and seasons, with the diuers maners of inhabiting: because that all these considerations serue to the knowledge of the world, and the chaunges which in times past haue happened therein, and do euery day come to passe. The Auncients diuided the Heauen, & consequently the earth, into five Zones, thinking that those two that are vttermost about the two Poles, North and South, did make those two parts of the Earth which are subiect to them vnhabitable by their extreme & continual cold. Also that that part of the heauen which beholdeth the middle of the earth vnder the Equinoctiall, made it likewise vnhabitable, by reason that the Sunne hauing there his continuall course, burneth with his beames, beating on it so neere, and perpendicularly, all the countrey lying vnder that Zone; That the two others which are betweene the burning Zone and the Poles, were temperate, as also those parts of the earth which are answerable vnto them: But that one could not passe verie well from the one to the other, because of the burning Zone being in the midst.

But by the latter voyages and nauigations, the whole earth is found to be inhabited, yea, euen vnder the Poles themselves, being both in the midst and in the vtmost parts frequented with men, and with singuler commodities, the heat of the middle-most counted burning hoar, being lesse vnder the Equinoctiall, then the Tropicke, nor a whit hindering the passage from one of the temperate vnto the other. For although that vnder the Equinoctiall, the sunne-beames are perpendicular twice in a yeare, yet do they but little harme, by reason that they stay not long there: the Zodiacke being

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streight, and not oblique or crooked in that place: Then the nightes being there continually equall in length vnto the daies, doe mitigate with their colde the heat of the dayes. But vnder and neere vnto the Tropickes, the Zodiacke being crooked, the Sunne stayeth longer there, and descendeth not so swiftlie vnder the Horizon, makinge the dayes longer, and the sunne hotter; yet sufferable notwithstanding, as wee see by innumerable people dwelling vnder the Equinoctial, and betweene the Tropickes.

In the vttermost part of the North dwell the Liunionians, Noruegians, Lithuanians, Swedens, Moscouites, Lapians, and Brarmians last of all, hauing in their depth of winter the aire full of fogs, and great clouds, with much snow, and frost: In such sort, that both by water and by land, they make their traficke and warres on yce. But when summer returneth, the countrie is vncouered, and made more temperate, by the light which the Sunne giueth there longer in one place, then in another; according as it is neerer or farther remoued from the Pole: Euen as in the hoarquarter, some places by the presence of the Sunne are disinhabited, or at least incommodiously inhabited, which by his departure do recouer an habitable temperature.

The superficies or vpper face of the Earth hath bin also otherwise distinguished: for by how much any countrie declineth on one side or other from the Equinoctial, so much is their day the longer in Summer, and their night in Winter. In such sort, that according to the diuers increase of the daies, the spaces of the earth haue bin distinguished, attributing to euery Climate halfe an hower increase. And the places subiect vnto these Climates haue bin noted out, either by famous Cities, or riuers, or mountaines: as by Meroe, Sienna, Alexandria, Rhodes, Rome, Borythenes, and the mountaine Ripheus, fabulously inuented: where the longest day is of 16. howers, and a quarter; and the Pole is eleuated 50. degrees. The Auncients staid at this seauenth; not knowing the Regions, Countries, Seas, and Isles that are beyond it. At this day by the same reason there may others be added.

The lower limits or boundes of the worlde are¹, the East, West, South, and North; differing in this, that the South and the North are stable and immouable; But the East and West do neuer remaine in one estate, by reason of the ascent and descent which the Sunne maketh in the signes of the Zodiacke. Wherefore Erastosthenes following nature, diuideth the world chiefly into two partes, the South and North, imagining that from them proceeded the diuersitie of all inferiour things, according to their neerenesse or distance from the summe. True it is, that thereby ariseth some difference; but all consisteth not therein, as hereafter shall be declared. Moreouer, nature hath indewed euery one of these extremities, or vtmost partes with some singuler excellencie: For toward, the East, there India brings forth Rubies, Emeraulds, Pearles, and many other precious

precious stones, both out of the earth and the sea; the great and mightie Elephants, the high palme-trees full of wine, and laden with nuts: And Serica in that quarter hath first giuen vs the Silke, which is had of wormes bred in Mulberie-trees: Arabia in the South yeelds incense, ebony and cotton: Iewrie next vnto it the balsme, and the cedar: Ethiopia, Calsia and Ciuer: The Moluccaes in the farthest partes of the West, Pepper, spice cloues, cinnamon, ginger, nutmeggs, and other druggs. The North, the Alces, Beares, Ounces, and other beastes which are not seen elswhere: hony and waxe, without the industrie of man, throughout the large Forrestes; exquisite skinned Martins, Sables, and others of great accompt in the other parts of the world, to make fures for great Lordes. Cornelius Tacitus saith, that Amber groweth onely in Borusia, and is fished there: as in the South comes incense, and balsme. Also the earth being spherical or round, is parted into two equall sides, called Hemispheres; and by the roundnesse of it from East to West, it commeth to passe, that there it is sooner day and night; and by the roundnesse of it from South to North, that there are alwaies seen some starres about the Pole Arctike; not about the Antarticke, which remaineth hidden from vs which are on this side the earth, as ours is also vnto those on the other side. The longitude or length of the earth, is taken from the West to East: the latitude or bredth from the South to the North. The auncients, as Ilocrates diuided the earth onely into two parts, Europe and Asia, afterwards they added Africke for the third, this diuision taking his beginning at the straight of Gibraltar, where the Atlantick sea engulseth it selfe within the land, making the Mediterranean or midland sea, by which these three are diuided, Africke remaining on the right hand, Europe on the left, and Asia in the midst. On the other side the riuers Nilus, and Tanais, made these diuisions long agoe. But as for Tanais, it cannot now stand for a bound, so many innumerable people and countries being knowne now on this side, which heretofore were vnknowne to the Auncients. To these three also it is necessarie to add a fourth taken of America, and other landes newly discovered towards the West and the South, of which it is not yet knowne, whether they be ioyned or no to Asia: that is to say, whether they ought to be reputed maine land, or Isles.

These things premised as necessarie to the vnderstanding of this discourse that followeth; wee will intreat henceforward of the varietie of shadowes, inequalitye of dayes and nightes, intercoure of the seasons of the yeare, according to the diuers habitations; and will propose the diuersitie of things, according to the difference of places. Then coming to the shadowes, wee find that they chaunge with the Sunne, and from Countrie to Countrie: for by how much the Sunne is higher, the shadow is the lesse; and by how much he is the lower, the shadow is greater; in such sort, that alwaies it is greater in the morning and euening then at noonetide. Vnder the two Tropickes there is no shadowe at

noone on the daies of the Solstices, nor vnder the Equinoctiall, in the daies of the Equinoxes. The inhabitants on the one side and the other haue their shadowes opposit, the one on the right hande, the other on the left. To those that dwell vnder the Poles, they are round about them in manner of roundels, or milstones. The Sunne then going alwaies either towards the North, or on the Equinoctiall, or towards the South, maketh fise sortes of shadowes through out the world: that is, to the East, to the West, to the North, to the South, and one straight shadowe. Towards the East it maketh shadow when it setteth; to the West, when it riseth; towards the North, when it comes from the South; and when hee whose shadowe is made, is neerer to the North, then is the Sunne; and towards the South when hee that makes the shadowe, is neerer then the sunne is to the South. Also, the straight shadow is when the Sunne is on our Zenith. All these fise sortes of shadowes happen onelie to those which dwell betwene the Tropickes, and they which inhabite vnder the Equinoctiall haue but fower, towards East, and West. They that are vnder the Tropicke of Cancer, haue their shadowe towards the North, and those that are vnder the Tropicke of Capricorne, towards the South; And once in the yeare direct when the Sunne entrench into that Tropicke. Those which dwell without the Tropickes haue but three shadowes, towards East, and West; and those which dwell in the North haue their shadow towards the North, and such as inhabite the South part, haue their shadow towards the South; and neuer haue it direct, or straight. Concerning the daies and nightes, they are alwaies alike vnder the Equinoctiall, but thence they goe continually increasing and diminishing, either by the opposition of the earth which maketh the night, or by the roundnesse thereof which bringeth the daye. They then which inhabite Northward from the Equinoctiall, haue their daies increasing when the Sunne returneth from the Tropicke of Capricorne, to that of Cancer; and those which inhabite the South, haue the contrarie: namely their nightes increasing in length, and their daies decreasing by reason that the sunne goeth euery day farther & farther from them towards the North. Also when he cometh into Aries on the eleuenth of March, hee treadeth the Equinoctiall line, and maketh the daies equall with the nightes on euery side; but when hee hath passed the first point of Aries, the daies become longer then the nightes, to those on the North; and shorter to those on the South. And the eleuenth of Iune when the Sunne enters into Cancer, is the longest day, and the shortest night; and on the other side the contrarie: for the Sunne is then neereft to the one, and farthest from the other. Also from thence forward he beginneth to descend; and returning by little and little, maketh the daies shorter, and the nightes longer to them which inhabite Northward; and contrarywise to the inhabitants of the South. Moreouer, when he is in Libra, the thirteenth of September, he traceth againe

again the Equinoctiall line, and then are the nightes, and the daies equall. But from thence he descendeth towards the signe of Capricorne; and the nightes become longer then the daies, to them that dwell in the North; and the daies longer, and shorter nightes to those of the South. Finally, being come to the Tropick of Capricorne, he maketh to vs heere the shortest day, and the longest night; and in the South the longest day, and shortest night. For this is also a place where the sunne is neereft to the one, and farthest from the other. And by how much the Pole is eleuated about the Horizon of euery habitation, the daies and nightes are so much the longer: In so much that they which haue their Zenith vnder the Circle articke, and to whom the Pole is raised about their Horizon 66. degrees and a halfe, when the sunne cometh into the first point of Cancer on the eleuenth of Iune, they haue a day of 24. howers; and their night is almost as an instant: because the sunne toucheth their Horizon but a moment for that day. And on the thirteenth of December when the Sunne is in the first degree of Capricorne, they haue then a night of 24. howers, and in a manner but a moment of day, by reason that the sunne toucheth their Horizon in an instant, and by and by setteth, and they account this small touch for a day. They which are vnder the Antarticke circle haue the cleane contrarie. And those which haue their Zenith betwene the Circle and the Pole of the world, while the Sunne is going towards the North, that which their Horizon discouereth of the Equinoctiall shalbe vnto them for one day. And if it be the quantitie of one signe, their day shall endure one Moneth, and if of two signes, it shalbe of two Monethes, and so for the rest. And he which shalbe vnder one of the Poles, shall haue all the yeare long but one day, and one night. In such sort, that if he were vnder the Pole Artick, those fixe Monethes in which the sunne is going towards the North, shalbe a day vnto him without night; and the other fixe Monethes while the Sunne is going towards the South, should be a night vnto him without any day. And on the contrarie, to those which are vnder the Pole Antartick: In so much that halfe the yeare shalbe vnto them a day, and the other halfe a night; by reason of the roundnes of the world, which waxeth lesse and lesse toward the Poles. So their Horizon which are neereft to the Poles, discouereth the greatest part of the day which the sunne maketh when he goeth on their side; the earth and water not hindring them of the sight of the sunne, all the time that he ascendeth and descendeth, vntil he cometh to that place where their Horizon doth not discouer any thing of the Circle or course which he maketh about the world; and also by how much that part is greater, so much shall the day be longer.

Manie do erre, thinking the increasing and decreasing of daies to proceede equally throughout the yeare; because that in deed they increase as much in the one onely moneth of March; as they did in the monethes of Ianuarie and Februarie together. And on the other side, they are esteemed as much in the one onely moneth of September, as they were afore in Iuly and August. The cause is, for that the Sunne on the twelfth of March parting from

from out the Equinoctiall, and returning towards the North vntill the twelfth of Aprill, maketh twelue degrees: and from the twelfth of Aprill vntill the twelfth of May, eight: and from the twelfth of May to the eleuenth of Iune that he commeth into the Tropicke, three and a halfe: which are together 23. degrees and a halfe, which is the greatest declining of the sunne. In such sort that he separateth himselfe the first moneth by thone halfe of his declining, and the second moneth a third part, and the third a sixth part. And so the length of the day is equal with the night, on the eleuenth of March; and from thence vnto the eleuenth of Aprill, the day increaseth thone halfe of his whole increase; and from the twelfth of Aprill vntill the twelfth of May, it increaseth a third part; and from the twelfth of May to the eleuenth of Iune, it increaseth a sixth part. In the vitermost North of Moscouia, the day and the night, are each of them three monethes in the time of the Solstices. During the Summer time, in May, Iune, and Iuly, there is day continually; In the Winter time, in Nouember, December, and Ianuarie, continuall night; In Februarie, March, and Aprill, first the days short, then night long: and on the contrarie, in August, the night short; in October, long.

Of the diuersitie of Shadowes; there fall out three sorts of habitations, which we are constrained to expresse in Greeke words, because we haue no other: They are, the Amphiscians, Eteroscians, and Periscians. Amphiscians are they which haue their shadowes on both sides of them, Northward and Southward; such as are the inhabitants betweene the two Tropickes, and vnder the Equinoctial; as the Ethiopians, Arabians, and Indians: Eteroscians which haue their shadowes turned on thone side, inhabiting the temperate zones, betweene the Polarie, and Tropicke circles; such are towards the North, the Spaniards, Frenchmen, Englishmen, Italians, and Greekes: Periscians are they which haue their shadowes round about them in forme of milstones; such are they which dwell vnder the Poles, hauing but one day and one night in the whole yeare, and alway the same six signes about the earth, and the six other vnderneath.

Againe, the inhabitants of the earth compared one to the other, are called Periscians, Antecians, and Antipodes. Periscians may be called collateral, and are they which dwell vnder the selfe same climate, parallele and Meridian drawn through the Poles. They haue this common with vs: First, that they inhabit the same temperate Zone; secondly, that at the same time they haue winter, and summer, and the other seasons, & the increasing of daies and nights; but differ in this, that they haue not the same East, and West, and that when it is high noone with vs, it is midnight with them: Such are the inhabitants of the Canaries, with the people of China. Antecians are they which inhabit thother temperate zone towards the South, turning their backs towards vs, distant equally from the Equinoctial on their side, as we are on ours; Hauing then a contrarie latitude, they haue also the seasons of the yeare contrarie; The Autumne in Aries, when the Spring is with vs: The winter in Cancer

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when we haue summer, the spring in Libra, when harvest is here; the summer in Capricorn, which to vs is winter. But because they are in the same longitude they haue at the same instant with vs midday and midnight: Such are the Egyptians with the farthest Africans. The Antipodes so called; because they go with their feet opposite to ours, hauing the Horizon & Hemispheres opposed: vnto whom all things are contrary, winter, sommer, day and night, East & west.

OF THE VARIETY OF THINGS ACCORDING TO THE DIFFERENCE OF PLACES.

Henceforward, following our purposed order, we will speake of the diuersitie of things according to the difference of places: Where then the heat is neither to extreme and feruent, nor the cold to excessive and sharpe; where there are neither vnmeasurable raines, nor too violent windes; but the seasons of the yeare continue in moderate disposition: there is found a conuenient temperature of the aire, hollosomes of waters, and fertility of groundes: by means whereof the Countrey is made pleasant, healthsome, apt to bring forth come and pulse, to norise all kinde of plants, as well others as wilde, bearing fruite abundantly in their seasons; The beastes, birds, and fishes are better formed, more fruitfull; and of better tast, then elswhere: But where as hot or cold, drie or moist doe exceede, they hurt euery thing and make it worse. The Ethiopians being neere vnto the Sunne, which burneth them with his beames, are blacke, hauing their heare and beard frised, or curled. On the contrary they which inhabit the colde and ycie countries, haue their skinne white and soft, their heare yellow and vnited: both the one and the other being naturally cruell by reason of their excessive cold and heat. They are in both countries of high stature, which proceedeth of the abundance of heat in respect of the Ethiopians; and of the abundant moisture in regard of those which inhabit the cold countries. But the regions of the meane temperature are very good and fertile; the people which inhabit there, of meane stature, quicke witted, and well tempered of colour. They are delicate in their manner of liuing, and haue a good sharpe and quick witt, readie to comprehend any thing. And commonly the great Empires and famous monarchies, are in their hands; which are not found amongst people removed from this temperature, by reason of their beastly sauagenes, and brutish inhumanity. Likewise the beasts which are bred in the cold countries, are lumpish and heauy. And on the contrary, they are light, that are in the hoare regions: the one sort very much differing from the other, both in forme, shape, colours, and properties. The fishes from sea to sea, & the birds from countrey to countrey, do differ much one from thother as may be knowne by the sight of the, & vnderstood by the books, which are writt of the. There is no lesse difference amongst herbs & trees, according to the place where they are brought forth. For they which grow in the hâging of hills, cold, dry, & exposed to the wind, are of greater vertue, than the others: on the contrary such as grow on plains

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and shadowed places, and waterie, being hid from the wind are not of such efficacy. Also the soile, and season maketh them oft times to shoot forward, or to be backward. We see better trees, fuller of leaues, and better flored with fruit in one territory then in another: because they like the place better. Those trees which loue the hills are very great and faire: as Cedars, Firre trees, pynetrees, boxetrees, and plaintrees: In the Forests, the oaks, beeches, corketrees, lotetrees, elmes, alhes, and haelstrees do grow; The alders, poplars, willowes, and reedes on the riuers sides, and in watry places. Some come nor any where but in the South Countries; as the orange tree, the citron or lemon tree, palme or datetree, and the sicamore: Others in the cold Countries as appletrees, and pearetrees. The same difference is found both in herbes, and lesser plants thone not growing but in hot countries, the other in cold, others in those that are meanely temperate. Some grow in marishes, others in standing waters; There are some which are found ordinarily in moist places, and some in drie; others loue the fieldes, others the vines, and others the meadowes. Some do better in the valles, then on the sides of hills, others loue the high places exposed to the winde. There are that finde nourishment along the walles of Townes and Castels, and betwixt the closures and ruines of houses. Come coms better in one place, the vine in another, and cattel in another. The aire is so temperate in Calecut, that there is neuer any plague, but continuall greenenes in the herbes and trees, and there are euery moneth new fruits differing altogether from ours, yet good neuertheless, and maruelous pleasant. The countrey of Syria chiefly about Damasco, aboundeth with all sort of corne, flesh, and fruit, especially with newe grapes all the yere long; Also pomgranats, quinces, almonds, oliues, and roses of diuers colours, very faire and odoriferous; But their apples, pears, and peaches are of an euil tast. In the west Indies as well throughout the Islands, as in the Maine there are wilde vines that beare good grapes without industry or care of man: But the kernels of the peaches, plums, & cherries, sown in diuers places there do take no roote, Oliue trees being planted there bring nothing but leaues without fruit. The countrey of Babilon is most fertile in corne; but the vine and figg-tree wil not grow there. In Moscouia, there is great abundance of hony and waxe, richeskinnes, and exquisite furs: but not any fruit worth the reckoning. The Tartarians, and Arabians haue nothing but cattell. The Molucces yeld the aromaticall druggs of spicery, and in all things else barren: In one place are the Emeralds, Rubies, Turkoises and Pearles: In another is Corral, Ambor, and Christall; in one place there is gold found; in another lead, tinne, and siluer. Plinie esteeming the wheate of Italie aboue all others, both for whitenesse and waight, saith that nature hath shewed her selfe so friendly towards the Italians, that she hath not onely made them excellent, in lawes, gouernment of states, and manners of life, customes and fashions; but also hath giuen them corne, and many other things more excellent then they are in other countries. In such manner hath euery countrey his particular gifts, and singularities so distributed by the diuine prouidence, which is care-

is carefull of the vniuersall good of the world, that it cannot perseuer in his perfection without such variety; to the end that the one hauing neede of the other they might communicat together, & succour each other.

OF THE VARIETY, AND AL-
teration in Man.

As the Varietie, and alteration is greater in man, then in any other thing; As soone as he is borne he beginneth to dye, and his end dependeth of his beginning. During the time while he liueth from his infancy, euertill his old age, he hath neuer the same things in him, neither is the same: but is stil renewed, subiect to change as wel in his body, his heare, flesh, bloud, & bones; as in his minde: changing his maners, customes, opinions, appetites, pleasures, sorrowes, feares, and hopes. Wee learne, forget, and remember the sciences. Wee receaue food into our bodies, and cast out the excrement by the waies and conuiciences prepared for that purpose: alwaies repairing the incommunities of such egestion, by new nourishment, and by respiration or breathing of the aire. The little children are foolish, and old men are dotards; others are either alwaies foolish, or now and then at the least. Others become madd, either in continual feuers, or by some other accident: others with too much drinking lose the vse of their reason. Some are naturally more heauy and dull; others more quicke and ingenious; others wiser & better conditioned: But seeing that they do al participate of one reasonable soule, & haue their bodies made of the selfe same matter; it is a maruel from whence should come such variety, as we see particularly in euery one from his birth and generally thoroughout the nations. Wherein it seemeth that nature taketh pleasure, to supply the indigence of man, not only producing euery one more apt for one thing then another; as learning, armes, and the other liberal and mechanickall Arts: but also making the people borne in diuers parts of the habitable earth, to differ in inclinations, and complexions.

MANY learned men haue assaied to render a reason of this so admirable a diuersitie. First the natural Philosophers, are of opinion that it proceedeth of the mingling of the fower humours of which mens bodies are compounded, the which according as they agree, or disagree one with another, do change the complexions, in disposing the natures diuersly according to their predominant qualities: But principally according to the proportion of the hart, being the fountaine of the vitall spirits, and of the bloud, and gouernor of the affections as it is diuersly affected or altered: also by the disposition of the melancholick humour; which is mother of the arts, and of al good inuentions; vnto whom they attribute all the dexterity, perseuerance, and perfection in them. From thence comes it (according to this opinion) that men are merry, sad, diligent, slothful, tractable, opiniatiue, gracious, merciful, enuious, fearful, audacious, foolish, light, wise, true, false, lyers, quarelours, deceauers, with the other like, and ordinary affections of men; more or lesse, according as one humor exceedeth another. To this healeth much the corrupted estate of comon weales; & the talke which is held both openly & secretly, and that
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from their youth few do think on remedying of it by good noriture, disciplin, and studies. Whereunto the Physitians do adde eating, and drinking, with exercise, shewing that they are sufficiently seruiceable to the disposition of maners. Besides the waters, windes, and aire enuironing; and that there is great difference in the places which are inhabited: So that commonly the Spaniards are proud and haughty, Egyptians light, Africans disloyal, Englishmen and Scots couragious, Greekes crafty and subtil, Italians wise and warie, Frenchmen bold and hardy: And thence is it, that amongst the Scythians there was neuer but one Philosopher; and in Athens haue ben many.

THE ASTROLOGER S affirme all these inferiour natures to be governed, and disposed by the superiors, And that by the mouing of heauen all things here below, are engendred, and destroyed; or enterchanged one into another: Moreouer that by the reuolutions, and influences of the Planets assisted with the other starres, there commeth such a diuersitie of bodies and mindes vnto men: some being stirred vp to one action, others moued to another, euen as shippes in the sea by the windes: so that they cannot of them selues either moue or stirre any waies: Likewise the humors of the bodies to be moued by the irradiations of the starres, of whom they receiue diuers dispositions, which the soule representeth afterward in her actions: Insomuch, that in their opinion, none can learne any art, or disciplin whatsoeuer, nor become excellent therein, if he haue not the original, and cause of his excellency, from the heauen, and constellations. They say moreouer, that howsoeuer the pouertie, situation, nature, and customes of countries, lawes, and statutes of gouernment, religions, and maners of people do often contrarie their farrall destiny, neuerthelesse, that the destiny bee it to good, or euill, doth ordinarilye returne to his course, and accommodate it selfe as neere as is possible, to his first order, not denying notwithstanding, but that by good education and laudable exercises it may greatly be holpen: euen as it commeth to passe in grounds, which by care and diligence are made more fertile: but being left wast, do soone returne to their first nature.

SOME auncient Philosophers considering, that in the minds of men do appeare the seeds of all disciplines, with some knowledge of God, of vertue, and of vice, without any former teaching, or institution; haue thought, that the reasonable soules were taken and extracted from the Godhead: And that before they came downe from heauen to the earth (which place is contrary to their diuine, and immortall nature) they were full of vniuersall intelligences, and of sciences, which they forgot by the contagion of the body, as soone as they came to dwell therein: But that afterwards by care, study, and exercise they recouered the remembrance of them: Thinking these first sparkes and faculties of the minde, to be quickned and reuiued againe by learning and vse; which for that respect they called remembrance. That discoursing, teaching, learning, prouiding, numbring, inuenting, iudging, and other actions of the vnderstanding soule, did not proceed of any elementarie matter in any sort disposed, affected, or ordered by the heauenly bodies; but of a more noble
and

and sempiternall coming from without, and being separable from the bodie, as the eternall from the corruptible.

THE CHRISTIAN S, being better instructed in the truth, haue not sought the cause of this variety, either in complexions or constellations; nor yet posited it ouer to the inconstancy of fortune: but reiecting all such destiny, farrall necessitie, & hazardous chance, acknowledging truly the world to be gouerned, by the diuine prouidence; and reducing al thereunto do firmly beleue, that God according to his good pleasure, and one onely Spirite which doth all things in all men, distributeth to diuers persons, distinct and different graces, respecting still, the common good, and preservation of humane society: which cannot endure without many and diuers estates, charges, administrations, offices, callings, and workes: in such sort preferring it selfe by mutuall succour, and reciprocal aide. But that the true vertue, ought chiefly to be required & hoped for of him, without reiecting either natural inclination or good education. And that therefore it behoueth that this natural instinct, of which we haue spoken, should be prouoked and stirred up by virtuous institution, which correcteth the ill if there be any, and augmenteth the good in such as are of a good naturall disposition, guiding by wise precepts and counsels, this natural aptnes and inclination vnto true perfection. Since that nothing in the beginning is perfect: but that there goeth alwaies before some toward disposition, and after followeth the accomplishment; As at the point of day breake there is first a certaine glimmering before the light appeareth: In trees the bud, and the flower come before the fruit: In come that is sownen, the blade, and the eare come before the graine. The goodnes of nature alone without discipline is not wel assured, and discipline without nature altogether vnprofitable. Euen as in tilling of the land to haue good profit thereof, it is not enough to haue good ground, but it behoueth also that the husbandman be skilful in his trade & haue good seed. After to confirme the both, and to take a good custome which may alwaies remain, perseverance, & continual exercise are requisite, in such workes and actions as concerne that vocation whereunto one is called. As the dyer being desirous to giue some fine dye vnto a cloth which shall long time keepe his colour, doth first wash it and prepare it carefully, and after dyeth it againe and againe: So to the obtaining of perdurable praise in any calling we must vse necessarie preparatiues, and euen from our youth imprint vertue in our hartes, and our manners by diligent instruction; that it may long remaine with vs. These meanes are seldome found altogether: but where they meete fitly and agreeably they make men accomplished, and admirable, such as those haue ben in times past, which at this day wee so highly commend and esteeme. Such are the opinions concerning the varietie which is amongst men; hauing all of them a great appearance of truth: But heere wee will followe the celestiall and naturall as the most common, and that which Ptolomey writeth thereof in these wordes. The properties of people (sayth hee) haue vually been distinguished either by all Parallels and all Angles, or by their scituation towards the

the Ecliptique and the sunne. For the inhabitants of our land situated in an aquilonarie quadrant, which are subiect to Souther parallels; that is to say, which are described by the equinoctial vnto the tropique of Sommer; as the sunne goeth ouer them, their bodies are blacke and in a manner burnt therewith, their heire thicke and curled, their faces scorched: they are slender of stature, hot of nature, and cruel of disposition by reason of the great heat which raigeth in their countrey. We call the Ethiopians being so disposed as we haue said, and hauing such constitution of aire, wherein do agree with them all the liuing creatures, and things growyng of that Countrey. But those which are vnder Aquilonarie Parallels, that is to say, which inhabite such places as are vnder the North, because their vertical point is farre remoued from the Zodiack, and from the heat of the sunne, they abound in cold and moisture: in which there is much nourishment which is not drawn vp by the said heat. By meanes whereof the men there are white of colour, with long haire, great of stature, and well made: but of cold nature, and cruel maners through the vehement cold of those places. The sharpnes of winter is agreeable hereto, and the greatnes of all things which growe out of the earth, and the wilddes of their beasts, we call them generally Scythians. Touching them which inhabite betwene the Tropique of Sommer and the North, because the sunne goeth not on their Zenith, nor yet so farre towards the South, they liue in a very temperate aire, ioyning their houses together, & being of gentle, and sweete maners. And such of them as are neerest the South are most ingenious, and wise, and haue accustomed to be best skilled in heavenly matters, forasmuch as their vertical point is nearer the Zodiacke, and the wandering starres which are vnder it: by the familiaritie of which, they haue their minds prompt, & readie for the comprehending and vnderstanding of affaires, & of arts; especially of the Mathematickes. Also such of them as are toward the East, are more vigorous and firme of vnderstanding, concealing nothing. For by right wee say that the East is of the nature of the sunne: and therefore that part of the day ought to be esteemed as the right side, the better, and more manlike; as we see in liuing creatures, the right side to be stronger and harder then the left. On the contrarie they which are towards the west are more effeminate, soft and secret; for that part belongeth vnto the Moone, which is seene alwaies towards the west betwene the interlunary spaces: And therefore as the nocturnal, worst and left side is reputed opposite vnto the East. Aristotle affirmeth that those nations are barbarous which dwel vnder excelsite cold or heat, for as much as the good temperature of the aire doth better both the manners and vnderstandings. For the extreme Northern or Southern people are not ciuill by nature, nor gouerned by discipline, nor conioyned in habitations, neither do they sowe nor plant; helpethemselues little or nothing with manuary trades; exchange in their bargaining one thing for another, nor knowing the vse of money: but liuing without houses, townes, and cities; wandering continually by great troupes representing great walking Cities, guded by diuers heads and Lords, and trailing or drawing after them their
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little lodges, or houels, couered with leather, mattes, canes, or course wooll, to defend them selues against heat, cold, and raine. And without long abode in any place, they follow the commodities of the herbage, and water for their beasts and catel, which they bring with them innumerable of diuers forties, as Horses, Camels, Sheepe, and Kine; wherewith they sustayne them selues, and with venyson: being destitute of Corne, herbes, and fruits. Such were, of auncient time in the Northern Countries the Scythians, and Sarmatians, or Sauromatians dwelling in fields or Champaignes infinitely large, and spacious, open, without wood, trees, or bushes, without waies or bounds, on Chariots whereon they placed their wiues, and children, which weretherence called Nomades, and Hamaxobites. Being ignorant of tillage they nourished them selues with flesh and with milke, their land, which was plaine and vnited being fit for such maner of liuing, and being holpen by sundry great riuers which running ouerthwart and watering the ground, made it fat and fertill. Vnto which Scythians, the Tartarians, haue succeeded liuing at this day (as is said) in the same manner. Out of this quarter and this kind of people neuer came but two Philosophers, Anacharsis, and Zamolxis, both of them brought vp elswhere: howbeit that in Greece there haue bin innumerable.

ON THE other part, towards the south were the Numidians, liuing in the open aire without houses, alwaies in labour and trauaile, not drinking any wine, and faring simply and poorly, seeking onely to satisie nature, and not to serue pleasure. Who by reason hereof were very strong, whole, lusty, and able men, and long liued. The Arabians or Alarbians liue nowe in such manner sithence the coming of Mahomet, leading with them their houses, villages, and townes which they carry on Chariots, or on the backe of Camels, following the commoditie of pasturage from Arabie, and the river Euphrates, euen to the Atlantick sea, being very hurtfull to the bordering plaines of Suria, Egypt, and all the neerer Africke: especially about the time of gathering corne, and fruits, for they goe downe then by troupes close, and thicke: Then hauing taken what they can, they retire with such swiftnesse that they seeme rather to flie, then to run: and it is not possible to ouertake them, or to follow them thorough places destitute of waters. It is a vagabond people and innumerable, yet diuided by Nations, and Lordes, called *Schez*, euil agreeing together, and hauing no firme habitation: They dwel commonly vnder tents and pavilions made of course & bad wooll: They liue with flesh and milke especially of Camels, putting thereunto a little rice, hony, dates, raisins, drie figgs, oliues, and Venison when they can catch it, going often with doggs and haukes, to hunt red deare, fallow deare, Ostriches, and all other sort of wild game. They are commonly mishapen, maigre, and leane, of small stature, of tawny, and dusky colour, blacke eyed, with a weak and feminine voice; wearing no other garments but shirts, sauing some chief of the. They ride the most part, without saddles, spurs, or shoes on their horses. Their armes are great India canes of x. or xij. cubits long, with a little yron at the end, and a little taffeta in manner of a banderoll. Notwithstanding liuing in this

pouertie and miserie, they glory that they are first nations and chiefe of the world, in that they were neuer mingled with others, and haue still preferred and kept entier the nobility of their blood. Ioannes Leo an Affrican historiographer writeth that they haue many goodly obseruations of Astrology, which by tradition they deliuer from hand to hand to their successours, and increase them daily.

B V T those nations which are in the meane habitation of the world, are well disposed, and instructed both in armes and learning: hauing by nature both courage and vnderstanding together. They liue in good policy, inhabiting houses, hamlets, parishes, villages, townes, cities, common weales, kingdoms and Empires: they haue vniuersities, and publicke schooles, in which all sciences are taught; they haue variety of trades and occupations, scruieng not only for necessity, but also for pleasure, ornament, and magnificence of buildings, victuals, habits, and armes; they haue iudgement, reuenew, warfare, and religion wel appointed, and maintained.

A M O N G S T these of the meane, they which dwell neere the South being naturally melancolicke do giue themselves willingly to solytaries, and contemplation, being sharpe witted and ingenious: as the Egyptians, Lybi-ans, Hebrewes, Arabians, Phœnicians, Assyrians, Persians, and Indians. Wherefore they haue inuented many goodly sciences, vnfolded the secrets of nature, found out the Mathematickes, obserued the celestial motions, & first known religion. Amongst them haue bin found learned Philosophers, diuine Prophets and famous Lawmakers.

T H E Y which drawe towards the North, as the Almaines, thorough the abundance of humour and blood (which doth hinder speculation) do apply themselves more to sensible things and to Mechanical arts, that is to say, to the finding of mettals, and conduct of mines, to melt and forge workes in yron, Steele, copp'r, & brasse, in which they are admirable; hauing inuented the vse of Ordinance, Artillery and Printing.

T H O S E which dwel in the very midst, are not so naturally fit for the speculative sciences, as the Southern nations, nor so apt for the mechanicall workes as the Northern people are; but are best scene in handling publicke affaires, and from them are come many good institutions, Lawes, manners, the art of gouernment or Imperial, military discipline, and politicke ordering of a common wealth, the regiment of a Shipp or Pilots art, Logike, and Rhetoricke. And as the Meridional nations haue not bin much exercised in armes, nor the Septentrional in learning, thone excelling in vnderstanding, thother in force; they of the meane being both ingenious, and courageous, embracing both letters, and armes together, and ioyning force with wisdom, haue established flourishing, and durable Empires, which the other could not do; for although the Gothes, Hunnes, and Vaudales, more hardie then wise, haue by armes invaded Europe, Asia, and Africke, neuertheless for want of Counsell they established not any power of continuance. Contrarywise the Romans being both valiant and prudent, haue surmounted

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all nations by the glory of their deedes, establishing the greatest Empire and of longest continuance that euer was. And yet haue not been deprived of the excellency of disciplines, or of mechanical workes. Amongst whom haue flourished famous Captaines, good Lawmakers, learned Lawiers, iust Judges, seuerer Censors, graue Senatours, ingenious and pleasant Poets, eloquent Oratours, true and elegant Historiographers, wary Marchants, and exquisite Artificers.

C O N C E R N I N G the East and West, all doe agree, that the Oriental or Easterly situation, in the same aspect of heauen, and seated in the like place, is better then the Westerly or Occidental: and that all thinges growe fairer, and greater in thone then thother. Notwithstanding we see the Westerne people to excell in force of body: and the others in vigour and sharpnes of vnderstanding. In so much that the West seemeth to haue some affinity with the North, and the East with the South. The Gauls or Frenchmen haue often sent great armies into Italy, Greece, and Asia: The Italians neuer overcame France till they brought their Empire to his full heighth and force, and that vnder Iulius Cæsar who foundethem diuided into factions. The Italians overcame the Grecians without great difficulty. The Grecians who by their armes had penetrated into the farther Asia, came not farre into Italy, but vnder King Pyrrhus who was shamefully beaten backe. Xerxes came downe into Greece with an innumerable armie, yet neuerthelesse was overcome by a fewe Grecians, and driuen backe againe with a reprochfull, and ignominious losse.

I N R E G A R D of the parts of the habitable earth, many excellent men of war haue ben renowned in Europe, few in Africke, fewer in Asia: which is come to passe, by reason that these two last parts of the world haue had one or two souerainties, but few common weales. But Europe hath only had certain kingdoms, but infinite common weals. Men become excellent, & make shew of their vertue, according as they are employed & aduanced by their Prince, or common wealth. It is the likly that where are many potentats, there wil also be found many valiant men: and fewe, where there are but few potentats. In Asia are found Ninus, Cyrus, Darius, Artaxerxes, Mithridates, and a few others to beare them company. In Africke are named (leaving out the antiquitie of Egypt) Masinissa, Iugurtha, and the Captains bred by the common wealth of Carthage: the which yet in respect of Europe are but few. For asmuch as there are excellent ones in Europe without number, and more would be, if those other were named which by the malignity of the time are forgotten. For the world hath ben there most vertuous, where there haue ben most great estates sauiours of vertue; either for necessity; or some other humane passion. There haue ben therefore few excellent men in Asia, because that prouince was wholly vnder one kingdom, which by the greatnes thereof remaining for the most part idle, they could not there become excellent men for managing of affaires. The same is also in Africke where likewise there haue bin few, save only in the common wealth of Carthage. This being also obser-

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ued, that there are more excellent personages found in common weales, then in kingdoms; in the which vertue is honoured, and in kingdomes suppressed: whence cometh to passe that in a common wealth the virtuous are cherished, and in a kingdome not regarded.

Wherefore he that shall consider Europe shall finde it to haue bin full of common weales; and principalities, which for the feare they had one of the other, were constrained to keepe in vigour the military orders; and to honour, and esteeme of such as were best skilled therein. For in Greece besides the kingdome of Macedony there were many common weales; & in euery of the were bred most excellent men; In Italy were the Romans, Samnites, Tofcans, and Gaules Cisalpins; France, and Germany were full of common weales & princes: likewise Spaine. And although in comparison of the Romans there are few others named; that coms to pas by the malignity of writers, which follow fortune, and honour none but the vanquishers: But it seemeth not likely that amongst the Samnites, and Tofcans which maintained warres 150. yeres against the people of Rome, before they were overcome, there were not many excellent men; and likewise in France and Spaine. But that vertue which the writers do not celebrate in particular men, they extoll generally in the whole nations; exalting euery vnto heauen their obstinate defending of their liberty. It being true then, that where are most estates, there arise most valiant men; It followeth necessarily that where there are fewest, there vertue from hand to hand diminisheth: because there remaineth less occasion to make mē virtuous.

Wherefore the Empire being since increased, and hauing extinguished all the common weales and Seigniories of Europe, and Africke, and the greatest part of those of Asia; it left no way nor means vnto vertue any where but at Rome; so that there began to be few excellent men in Europe, as in Asia; which vertue came since euery to his last ouerthrow; forasmuch as all vertue being reduced vnto Rome; when it was once corrupted, euery almost all the world came to corruption therewith. And the Northren nations were of power to come, and spoile this Empire, which had extinguished the light of others vertue, and could not maintaine his owne. Although then that by the inundation of these barbarous nations, it was diuided into many parts; yet the former vertue could not yet spring vp againe, by reason of the difficulty which there is for a time to resume the former orders being ouerthrowen; & also because the manner of liuing at this day (considering the christian religio) doth not impose the same necessity of defending our selues, which was in anciēt time. For then, those mē that were ouer come in war were either slain, or els remained in perpetual bondage, leading a miserable life: The conquered lads were left desolate, or els they draue the inhabitants, being spoiled of their goods, like fugitiues throughout the world. In somuch that those which in wars were overcome endured al extremity of misery. Being moued with this fear, mē alwaies held military exercise in vigour, & honored such as excelled therein. But at this day this feare for the most part is taken away: for there are few of the vanquished slaine, & they remaine not long prisoners, the way being easy to deliuer them.

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And although Cities should a thousand times reioyce, yet are they not destroyed, but the men enioy their goods; and the greatest euil they feare is an impost or taxe: wherefore they will not submit themselves to the military orders, and entirely beare the charges of the warre, to preuent these dangers, which they do not much feare; since the prouinces of Europe are reduced to so few heads in respect of the time past: All France being subiect to one king, Spaine to another, and Italy diuided into partes. In such sort, that the weak Cities are saued by associating them selues with the vanquishers; and the other estates by the foresaid reasons do not feare their vtter ouerthrow. Touching the Almaines and Switzers, because there were amongst them many common wealths, and Seigniories, being iealous of their estates, and constrained to maintain them by exercise of armes, they haue brought forth whatsoeuer is good at this day in Military discipline, in these parts. Moreouer men in their food and nourishment, are no lesse different, according to the diuersity of countries then in other things; eche countrey hauing his peculiar meates, and a seuerall kinde of dresing, preparing, saouring, saulcing, roasting, and boiling them: And in eche season of the yere nature yeldeth newe meates both by sea and land. As then there are found diuers sorts of food; so are there also diuers manners of liuing, both of beasts, and of men. For being not possible for them to liue without nourishment, the difference thereof maketh their manner of liuing to be diuers, and different. So that of beastes, some liue in herds and flockes; other seperated here and there, as is most expedient for purchase of their liuing: And some of the feed on liuing creatures, others on fruits, others on euery thing; so that nature hath seuered their liues according to the commodity and choice of these things. But for as much as naturally euery creature hath not pleasure in the selfe same, but some delight in one thing and some in another: for this cause doe the liues of them differ which eate liuing creatures, and which feed on fruits. Likewise there is a great difference betweene the liues of men; The Idler sort giue them selues to pasturage, feeding on tame beasts, without paines; or trauaile: but because it is needfull for them to remove their cattails from place to place for pasture, they are constrained to follow, exercising as it were a lively kind of husbandry. Some liue on hunting in diuers sorts: as some on their pray; others on fishing, as they which liue neere vnto lakes, ponde, and riuers; and such as border on the sea, others on birds, and wild beasts, which inhabite neere vnto the woodes; The poore throughout the wide forest, and high mountaines, liue on roots, akomes, and wildfruits: notwithstanding the greatest part of men liue of the earth, and of such fruits as they finde at home. So that the manners of liuing vied amongst them, are pasturage, tillage, hunting, hauking, fishing, and fouling. Others by mingling of these do liue better at ease, helping their life (which hath need of many things) with that which it wanteth, to thend to haue sufficient: As some vſe pasturage and hauking, others ioyne tillage with hunting; and so the other kinds of liuing according as necessitie constraineth them, or delight and pleasure prouoketh them.

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The Canibals euen at this day do eate mans flesh roasted; likewise the other Sauages eate their enemies which they haue taken in wars: The Arabians feed on Camels, and Ostriches, bread of Millet and rape seed pilled. The Tartarians on raw flesh indifferently, of dogs, horses, cats, snakes, and such other beasts: which they do only presse betwene two stones to draw out the blood thereof, or els do mortifie it on the backe of a horse when a man is on him. They drinke mares milke, preparing it in such sort that it resembleth white-wine, & it is not much vnflauoury, nor of ill tast: The Cathayans also eate raw flesh, cutting it first in small peeces, then they conferre it in odoriferous oyles, with good spices, and then do eate it so prepared. Their drink is made of rice, with diuers spices, which hath a tast more delicious & pleasant then wine, and they which drink more then enough thereof, are sooner drunk then with wine. The Medites hauing neither corn nor wine, vse great hunting in the summer time, & taking both of wild beasts, and birds: whereof they make their prouision to liue in winter. And in some places they make bisket of fishes, dried and cut in smal peeces, which they beate, and bray into powder or flower, then they temper it with water, make past thereof, mould it, and make it into loaves of bread, which they dry in the sunne; & liue thereof all the yere. The people of Calecut liue on rice, fishes, spices, & fruits altogether different from ours. They drinke wine of palmes, and of dates mingled with rice, and sugar. Throughout all the western Islands they make bread of a kind of wheat called Mahiz, and of a roote named Luca: which are ordinary feeding aswell in the Islands, as in the maine land. They make drinke of certain Pine apples which the call Ya yama, which is holtsome, but because it is so sweet, it is not so pleasant to drinke as the drinke of our countries. It would be too long, & tedious, to recite here and set downe severally all the kinds of liuing, receiued of men either for necessitie, or for superfluitie, and delights.

Therefore these already rehearsed as the most strange, and most different from ours shal suffice at this time. But besides the commodities and discommodities of liuing, which men haue in their severall Countries; some abstain from certaine meates, either by opinion, as the Pythagoreans did; from a cow, and from a beane: or els by religion; and that either for a time; as from flesh in Lent, and on fasting daies amongst the Christians; or alwaies, as the Charterhouse Monkes, and Carthusian Friars. On the contrary the auncient priests of Egipt, thought it a great sin to eate fishe, as Herodotus hath written. The Egyptians abstained also from swines-flesh, as the Iews do at this day, and the Mahometans, who moreover wil drinke no wine: The Malharbians, and Guzeras do eate nothing that hath blood, neither kil they any thing that hath life: Therefore they neither eate greene herbes nor newe fruit, thinking that there is life in them, and that it is a great offence to make them die: They worship Oxen, and abstaine from eating them as the Iewes do from swine: The others being not so scrupulous do vse indifferently all kind of meates which they can come by.

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OF THE VARIETY

of People.

It seemeth that there is in men some natural desire to chaunge their habitations, and dwellings; hauing a mutable mind, impatient of rest, and desirous of nouelties: By reason whereof, they cease not from going one to an other, changing of maners, tongues, letters, lordships, and religions: Few countries are inhabited by the true originaries: almost all Nations are mingled. In auncient time the Egyptians dwelt in Babylon, Chelchis, Syria, and Greece; The Grecians in that part of Italie, which is next the lower sea; the Tyrians in Afrike; the Africans in Spaine; the Phocians in Gaule; the Gauls in Greece; and Asia; the Macedonians in Syria, and Egypt: So haue the Arabians past into Persia, Syria, Afrike, Italie, and Spaine: So the Tartarians into Scythia: So the Spaniards into America, to Peru, and into the East, and West India: The excessive heates, and coldes, the deepe seas, and large riuers, the high mountaines, the great woodes, and deserts, can not let them from changing their dwellings: Notwithstanding, they remoue commonly out of cold Regions into temperate; as the Parthians and Turks haue done on the side of Asia; and in Europe the Cymbrians, Sicambrians, Saxons, Gothes, Lombards, Burgundians, Frenchmen, Vandales, Normans, Alanes, Hunnes, Hungarians, and Slaunions: which at diuers times going out of the North, haue possessed the principall regions of Europe. Others hauing long straid and wandered, do not make choise of their habitation, but stay at the first place where they find themselves wearie; being not able to go any farther: Others get it by force of armes: Some straiers perish by the way; others dwell where their pouertie leaueh them; and they haue not all the same necessitie to abandon their Countie, and to seek a new. Some by strange armies being beaten out of their owne, invade some other: others being oppressed with ciuill sedition; others being increased to an ouergreat multitude; others by pestilence; or by barrennes of their land; and others hoping to recouer a better. Howsoeuer; all vsurpers haue accustomed, to abolysh as much as lay in them, the dignitie, and memorie of their predecessors, aswell for enuie, hatred, and contempt, as for ambition, to shend to make their name onely from that time forward to flourish: as the Medians did, vsurping the Lordship ouer the Assyrians; the Persians ouer the Medes, and Egyptians; the Romans ouer the Gauls, Spaniards, and Africans; the Gothes and Vandales ouer the Romans; the Arabians ouer the Persians, Egyptians, & Africans: which at this day also the Spaniards do in the new found Lands; and the Turks in those places which they get on the Christians; destroying their buildings, titles, letters, bookes, histories, and sciences.

THE VICISSITUDE

of Townes

Some Townes and Cities begin, others end, others increase, & others diminish: coming of little to be great; & of great little: some are ouerthrown by warres, others by sedition, others by long peace turned into looseness, or by pompe

pompe and prodigallie, pernicious to great riches; or by casuall chaunces of fire, inundation of waters, or Earthquakes; or els by old age, which consumeth all things. Ninive so great, so faire, and sumptuous, was destroyed by Arbaces, and the Medians: Carthage by Scipio, and the Romaines: By tract of time the greatest part of Babylon hath bin turned vnto tillage, and at this day is nothing, or els hath chaunged his name: Athens is reduced into a little village; Troy into Champaigne: Ierusalem so famous throughout the scripture, hath bin often destroyed, and reedified: Thebes was sometime the fairest Citie, not onely of Egypt, but of the whole world; the magnificence of which was diminished by the increase of Memphis: And that of Memphis, by the edification and augmentation of Alexandria, holden for the chiefe or second Citie in the world. Rome began when Babylon ended: and Constantinople is growen vp by the spoile of Rome; the Empire being transported thither with his chiefe forces, and riches. Lions first scituated on a hill, was burned, then reedified below: Elice and Buria drowned. In auncient time there were in Candie 100. Townes, which are now reduced vnto three. On the contrarie, in Germany there were no Townes: there are at this day the fairest, the strongest, and best gouerned that are any where. The Arabians and Tartarians march by great troupes, representing great walking cities. In other places are seen verie faire Cities, which were not in former time: As Cair, Alep, Tauris, Mosko, Prague, Cracouia, Nugradia, Antwerp, London, Lisbon, Paris, Roan, Mexico in Temistiten, Venice, Cambalu, Quinzay, Meace in Gyapan, Malach, and Ormus.

THE VICISSITVDE OF COMMON

Weales, Kingdomes, and Empires.

THe first and chiefe forme of Ciuil gouernment is a Monarchie erected naturally, which by good establishment begetteth a Kingdom, or Royaltie; but when a Royaltie falleth into those vices which are neere it; as into Tyrannie: of their abolition ariseth Aristocratie, which is commonlie chaunged into Oligarchie. And when the Communitie reuengeth the iniustice of the Gouernors, there followeth a Democra tie, by the outrages, and iniquities whereof, is againe erected the Ochlocra tie. Such is the naturall reuolution of governments, according vnto which the estate of the common wealth is chaunged and translated; and againe returneth to the same. Yf the vertue of commandours were alwaies alike, the affaires of men would go better, and more certainlie without being transported to and fro, and incessantly altered; for authoritie is easilie mainrayned by the same meanes, by which it is gotten: but where for diligence idlenes; for continencie and equitie, couetousnes and pride do take place: there the fortune chaungeth with the maner of their lyuing. Wherefore the Kingdoms and Empires are translated continually from the lesse apt and able, to those that more; chaunging from familie to familie; and from nation to nation; As by the

the variable course of the Moone is gouerned the great Sea, mouing or appealing his waues; aduancing or withdrawing the flowing, and the ebbing of the tydes: so are by the vnstabilitie of fortune, and mens want of wisdom, publike states increased, diminished, exalted, abased, changed, destroyed, conuered; and per ouer, from some vnto others: those that are best gouerned, hauing their power more assured, and durable then the rest: and yet none being perpetual; for asmuch as they are corrupted in length of yeares, whatsoever good orders there are at the beginning: if heed be not carefully taken in reforming them often, and reducing them as much as is possible to their first integritie. We see that a Lordship well founded doth prosper a time, by the good order of the gouernment, and goeth from good to better, drawing in a right line towards the midst, or the height of his true politike course: afterwards declineth from high to low, or from the midst to the extremitie. True it is, that where thone endeth, thother beginneth; and is aduanced by the ruine of the former: or many smal are reduced into one great; and that great one diuided into lesser.

THE VICISSITVDE AND

Variety of Tongues.

Likewise the Tongues, words, writings, and Characters, are continually changed, hauing no better hap, then other humane things, which do change ordinarily, with their words: namely, maners of liuing, both publike, and priuate; customes, meates, lawes, habits, and garments, edifices, buildings, armies, engines, and instruments. They haue a beginning, continuance, perfection, corruption, and alteration. Some are altogether lost; others do spring out of the former, beeing corrupted, and mingled: others after they haue bin long time disannulled, are restored. They are mainrayned with their proprietie, sweetnes, and elegancie: with the sciences which are written in them, thorough the power and greatnes of Empire; and by religions: with which meanes they are largely spread abroad in diuers Countries, and endure long: as also they are lost by the contrarie.

THE VICISSITVDE

of Artes.

By the same order and interchangeable course, the Arts and Sciences being small at beginning, do augment by little and little, and come vp to their perfection: whether after they are once come, they fall dissoones, and finally perish thorough the slough of men, or by the calamitie of warres long continued, or by the tyrannie of barbarous people: Then when they haue bin a while let downe, they arise againe, and successiue-ly recouer their former strength. Which hath giuen occasion to some excellent Philosophers, and Astrologers to thinke, that the same Sciences haue fundrie times bin inuented before, time out of minde, and lost againe;

again; as they may be againe also in time to come: seeing that power and wisdom leaue not long each other; but ordinarily keepe good companie together. As I haue obserued within these three thousand yeares to haue falne out five or sixe times at certain seasons, finding the excellency of armes, and learning, to haue bin first in Egypt, Assyria, Persia, and Asia the lesser: consequently in Greeke, Italie, and Sarafmenia: and finally in this age, in which we see almost all auncient, liberal, and Mechanicall arts to be restored with the tongues: after that they had bin lost almost twelue hundred yeares, and other new, inuented in their places. Wherein I haue employed all the discourse ensuing, depending on the former: which we will begin with the Tongues, with which are preferred and lost, all humane arts and affaires.

The end of the first Booke.



OF THE VICISSITUDE AND
varietie of Tongues.

The second Booke.

GOD creating Man, gaue him for a great and excellent gift, the vse of Reason, and Speech; and by these two prerogatiues hath separated him from other Creatures: But reason would little helpe him, and would lesse appeare in him, if he could not by speech expresse that which before hee had conceived in his mind; for the beastes seeme to yeeld vnto him rather in speech then vnderstanding; doing finely and curiously many workes which he can not imitate: which because they can not speake, are called mute or dumbe, and vnreasonable creatures. And although men are more sociable, yet little would the similitude of nature which is amongst them, auaille them vnto this societie, if they did not vnderstand one another; and would rather chuse to conuerse with the dumbe creatures, of diuers kinds; then with other strange men which they vnderstand not. Speech then being so necessarie to a ciuill man; who by reason alone can not haue the companie of another, and being naturally giuen him to declare the conceits and affections of his mind; notwithstanding it commeth to passe, that the words are not alwaies, and euery where the same, as the things are vnto which they are imposed: but do change from countrie to countrie, and from time to time; according to the

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vse and custome of those that speake; being receiued, and vnderstood amongst them by their owne agreement, and consent: From whence proceeded this varietie of Languages amongst men dispersed ouer the whole habitable earth, being so spacious in length, and bredth, thone not vnderstanding thother but by signes, or interpreters. But if, as there is in all men one first principle of reason, and one common interior intelligence, it were possible that there were also but one common tongue to serue in arts, and contracts; they would loue one another better, by the ceasing of that discord, which commeth by the diuersitie, and ignorance of tongues; and employ that time in knowledge of things, which they are now constrained to bestow in learning of words. Diodorus the Sicilian following the auncient Philosophers hath written, that men at the beginning had the sound of their voice confused, and not to be vnderstood; but that by little and little, making distinction, they named euery thing by his name: And for asmuch as they were then dwelling in diuers partes of the world, they did not vse all one speech and language; whence it came to passe, that they had also different Characters, and letters. Moses declareth in Genesis, how the language of all the earth was confounded in the building of the tower of Babel; where hence hath proceeded the diuision of Nations, and the beginning of the diuersitie of Tongues, by the pride and presumption of men. As in trueth it is a punishment for sinne that we haue so many, which are changed vncellantly at the pleasure of the common people, forging daily new words; by the birth of which the former must needs decay: Euen as the seasons of the yeare do spoile the earth of her flowers and fruites; and do after cloath it a new with others. Likewise time maketh words to fall; and vice maketh new to spring in their places; and graceth them, making them to be in request; vntill that, being by age consumed by little and little, they come also to die: because that in the end, both we, and all things that are ours are mortall: But such change and varietie commeth ordinarily of the mingling of diuers Nations, and of great faires, and armies; where are people of diuers languages, who assembling, and communing together, do continually forge new wordes; which do either endure, or perish, according as of custome they are accepted, or reiected.

And howbeit that speech is natural vnto men, yet do they not speake but artificially; nor do they learne it, but in hearing others speake: first their mothers, and their nurses; and afterwards the common people. Wherefore it behoueth, that the first which imposed names on things, hauing no other of whom they might learne them, did miraculously learne them in that tongue, wherein the nature, and truth of things agreed with their originals, and Etimologies: which men euen to this present haue endeouored to seeke in all tongues, in the significations of words. The Hebrewes attribute this honour to their tongue, which they account the first and most auncient of the world. Herodotus writeth, that Plamneticus King of Egypt, being desirous to know which was the first language, gaue two young children of poore parentage

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to a Shepheard to be kept, forbidding any word to be spoken in their hearing; but commaunded they should be kept a sunder; and that at certaine howers there should goates be brought to giue them suck: which he did for a desire he had to heare what word these children would speake first: And it happed after two yeares, when the Shepheard opened the doore to come in to the children, they fell downe both at his feete, and holding vp their hands pronounced this word, *Bec*, which is as much to say as Bread, in the Phrygian tongues. And so it was found, that the Phrygians were more auncient then the Egyptians, and their language the first. Vitruuius the Architect, speaking somewhat grossely of this matter, saith, that while men dwelt yet in the Forrestes, in some of the thickest places, the trees shaken by the force of the windes, and beating violently one against another, strooke fire, wherat those that were neere being astonished, fled; and afterwards comming neere again, when the noise was stilled, they found that great commoditie came to the bodie by the heat of the fire; and putting wood into it, so maintayning it, they called therest, and shewed vnto them by signes, the good that came of it: In this first assemblie, their voices issuing diuersly out of their breasts, the words were made as they offered themselves, by the which signifying off the same things, they began to speake at aduenture; & so formed the languages amongst them. Pythagoras did attribute foueraine wisdom to him which first found out names for every thing. And Plato affirmeth in his *Cratylus*, that it was done by a power, more then humane: for in trueth man could not of him selfe, without the helpe of God discern innumerable things contained in the world by their proper names, which otherwaies had remained vnknown: I say, the Heauen, his parts, and motions; the fixed, and wandering Starres; the Elements with their qualities; wyndes, raines, haile, snowes, thunders, and other meteors; birds, beasts, fishes, herbs, plants, trees, graines, minerals, stones, pearles, their natures and properties; seas, gulfes, climates, hauens, ports, illes, riuers, lakes, pooles, lands, countries, people, nations, villages, hamlets, townes, and cities: The inward and outward partes of the bodie, fences, and their objects; odours, fauours, smells, and tastes; maladies, and their remedies; infinite humane actions; victuals, garments, lawes, magistrates, iudgments, gouernments, ceremonies, warfare, reuenewes, monies: so many arts and occupations with their instruments: so many persons with names, and surnames, the affinities and alliances betwixt them. The controuersie also in times past hath bin great amongst the learned, whether words were imposed at the will and pleasure of them that speake, or els by art, and natural reason. The varietie and continuall mutation which is seen in tongues, made some think that this imposition was casual, and arbitrarie, founded on the consent and custom of men: Others said, that sithence the names are as instruments ordained to present things vnto vs, which do not change thorough our opinions; but according to their nature remaine alwaies in the same order; also that the true names did not change after our pleasure: but were agreeable to the things signified, whose essence, and similitude they did

did imitate; being first conceiued in mind, afterwards expressed in sound, and voice, and then written by letters and syllables. Which opinion some haue so farre beleueed, that they haue gone about to enquire, and search out the proprietic of things, by the proprietic of words; and to insinuate so far, by the secret vertue which they deemed in them, as to do miracles in pronouncing them; and to heale the diseases both of bodie and mind therewith: And that which is more, they haue affirmed, that there are some inuented by diuine inspiration, meaning amongst others the name of G O D, which is pronounced by fower letters only in most languages: In which they say so manie Nations could not agree, without some maruailous myserie of the diuinitie.

If the imposition, proprietic, and vertue of names be admirable, the inuention and vse of Letters is no lesse; and to haue found a mean to comprehend in a few notes, such a multitude, and varietie of sounds, and voices of men. By them are written the things of greatest profit vnto the world; as the lawes, sentences of Iudges, testaments, contracts, and other such things necessarie for the vnderstanding of the life of man: Those which haue bin long time dead, are reaiued in the memorie of the lyuing; and they which are many miles distant a sunder, commune with their absent friends, as if they were present: The sacred Bookes of the holie Scripture, and word of God, are preserved by them; the sentences of wise men, philosophy, and generally all sciences are deliuered ouer from hand to hand to the Iuniorours. Some haue cauid at this inuention, as Thames king of Egypt (in Platoes *Phædrus*) who made answer to Theut (boasting himself therof) that he had not found, a remedie or help for memory, but for remembrance. Therefore, the Pythagoreans, and the French Druydes did write nothing, but deliuered one to another their mysteries without writing; to tend that they should not exercise their memorie the lesse, thorough the confidence of letters: Notwithstanding, experience (which is Mistres of things) hath manifestly opened their error; for asmuch as by writing nothing, the memorie of their doctrine in processe of yeares thorough mans imbecillitie is vterly lost, no apparence, or auncient mark therof remainyng at this day.

In like maner the Hebrewes say of their Cabal, that it was first giuen by God to the Patriarches, and to Moises, afterwards to the Prophets: not written, but reuealed successiuelly, and giuen from hand to hand, by the one to the other. But after they were deliuered from the Captiuitie of Babylon by Cyrus, and that vnder Zorobabel they had reedified the Temple: then Esdras who alreadie had restored the books of Moises, fore-seeing, that his nation amongst so many calamities, flights, banishments, and mortalities, vnto which it was exposed; could not at length preserve and keepe the secrets of that celestial doctrine reuealed to them from aboue, and preferred before the written Law; except they did write them: he gathered what he could of the wise men then suruiuing, and reduced it into seuentie Volumes.

Letters then being most necessarie; after they were inuented, they which considered them necest, diuided them into Vowels, and Consonants; then

into halfe vowels, mutes, and liquids: calling that art Grammer, which serueth to know, to discern, and to assemblie them; to make sillables, nouns, verbs, and speech. And although Plinie, building on the authoritie of Epigenes, thinketh the vse of letters to haue bin eternal (that is to say, without beginning) neuertheles, he is gainesaid in that, by other Authors. Philo the Jew imputeth the inuention of the Hebrew letters to Abraham; Eusebius to Moyses; and others vnto Esdras. Iosephus saith, that the children of Seth, the sonne of Adam, erected two Pillars, the one of stone, thother of earth, in the which they wrote the arts inuented by them: and that thone of stone was yet in his time remainyng in Syria. Cicero attributeth the Egyptian letters to Mercury, and the Phrygian to Hercules. Liuie ascribeth the Latin to Euander the Arcadian, whom he calleth venerable by the miracle of letters. Cor. Tacitus the Hetrurian letters to Demaratus the Corinthian: The Slaunions attributeth theirs to S. Iherome, who they say translated into their tongue, the old & new Testament. The Bishop Gordian gaue letters to the Gothes. The auncient Frenchmen which first possessed both the Gauls, had three sorts of letters, differing thone from thother: The first inuented by Wastald, the other by Dorac, the third by Hiche. The Normans had theirs also described by Bede. In like manner many Nations haue inuented new Characters, haue changed, and corrupted the old, as the Slaunions those of the Greeks; the Armenians of the Chaldees; the Chaldees of the Hebrewes; the Gothes, Lombards, Spaniards, Germans, and Frenchmen those of the Romans. The other Hetrurian letters, which are seen yet at this day in the ancient sepulchers, are altogether vnknown: Others leaching the same yet more deeply, and fetching it farther off, affirme that they were first inuented by the Ethiopians, who deliuered them to the Egyptians; the Egyptians to the Assyrians; the Assyrians to the Phenicians; the Phenicians to the Pelagians; the Pelagians to the Latins; the Latins to the Italians, Frenchmen, Spaniards, Almaines, Englishmen, Scots, Noruegians, Suecians, Polacques, and Hungarians.

The Characters of the letters are no lesse different then the tongues, & can not serue any tongue but that wherunto they were ordayned; nor represent the entier, & natural pronounciation, no, nor of their owne; which changeth not onely from towne to towne, but almost from village to village; for Greek could not be written in Latin letters, nor the Latin in Greek letters: and the Greeks and Latins do not alwaies pronounce as they write; but to make the sound of their words softer, do change the pronounciation of some letters, taking thone for thother: whereof ther is a complaint made in Lucian to the iudgment of the vowels. Suetonius writeth of Augustus, that he obserued nor the *Orthographie* set down by the Gramarians, but seem rather to leane to the opinio of those, which think that we ought to writ as we speak: In the which howbeit he were followed, yet could he not with his imperial authority, and inestimable power preuaile against custome: And therefore I wonder at some Frenchmen, who not considering that in Grammer, there is more obseruation then real; & that it behoueth in such things as are speking, writing, & pronouncing, with nature to mingle custome (which as Quint. saith, is the most certain

Mistres

Mistresse thereof) haue of late intruded themselves, assaying to reduce the writing of that language (which they haue cleane turned vp-side downe) wholie to the pronounciation; without thinking that the French doe vse strange letters; which if they could neuer thoroughly satisfie their owne tongue, but because of their defect haue bin often changed, and augmented; how should they then satisfie another? In somuch that it seemeth to some to bee a thing impossible, that a people hauing a peculiar tongue of their owne should vse strange letters, but with great difficultie; as we see in the Dutch and English, vsing Latin letters; and in the Turke, and Persian, which vse the Arabian. As also they are of opinion, that the historie of one Nation, can not conueniently be written in another language, then that of the same countrie; induced to think so by the Romain historie, which being written in Greeke, seemeth no more to be Romain: especially where there is question of customs, lawes, magistrates, moneyes, reuenewes, and ceremonies: wherein the Greeke tongue being otherwiserich and plentiful, seemeth rude, & barbarous; wherethe latin is fine and eloquent. The same is befallne to the Greek Historie, written in the Latin tongue: and likewise to the French made by Gaguinus, Paulus Emilius, and others, representing little, and ill to the purpose, the affaires of Fraunce in a strange language, vied onely now a daies in schooles: whereas Froissard, Montfrellet, Philip de Commines, Guill. and Martin du Bellay, are found large and conuenient. But to tend not to digresse from our commenced purpose, I will returne to speake of Letters. The Hebrewes and Latines haue twentie and two; The Slaunions, and Iacobites two and thirtie; The Armenians 38; The Abissins or Ethiopians 47; The Arabians 31; The Chaldeans 28: The Latins, Greeks, and other inhabitants of Europe, and the Indians of Malabar, hauing peculiar letters of their owne, do write from the left side towards the right; The Hebrewes, Chaldees, Arabians, and generally all the Asiatickes, and Africans, from the right to the left, imitating the mouing of the Heauen, which is from the right hand to the left, and is most perfect according to Aristotle, approaching neerest to the vnitie, which of Plato is called the motion of similitude, or of vniformity; The Cathayans, or people of China, & Iapania, from aboute downe-wards, saying that therein they follow the order of nature, which hath giuen to men their heads placed aboute, and their feete below. Diodorus the Sicilian writeth, that in a certaine Island fowled towards the South by Iambolus, thinhabitants did not write from one side to thother as we do, but drew their lyne straight from aboute downwards, hauing 28. letters in number, according to the signification which they giue them. Other maners of writing there can not be, except one would write a crosse, or ouerthwart. The Eastern, and Southern nations do vse points; the Greekes their abbreviations; the Latines their titles; the Egyptians in holy things did vse the figures of beastes for letters, which they called Hieroglyphicks. The most Auncients did write, in the rynde or barke of trees, and in tables, and leaues of wood: others in Palm-leaues, according to the commoditie of their

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countrie;

countrey; others in lead. Their misliue letters, or Epistles were written in tables or waxe; the Lawes, and other durable things were engrauen in brasse, or copper: They did write also in fine linnen cloth. The Emperor Commodus vsed the fine bark of the Linden tree, called of the Latins Tylia, or Philyra: Others the rynds of a little tree called Papyrus, (growing in the marishes of Egypt) which were thicker: from whence came the name of Paper vsed at this present: which is made of old raggs of cloth, steeped along time in water, and braied in the mill; after brought into a kind of past, which being stretched out on a gredyron of brasse, to tend to drie it, & being put between locks of woll, and pressed; after it is a little dried, becommeth fine, (smooth, thin, & white paper: we vse Parchmin also more strong, & durable then paper, which is made of sheepskins, goatskins, and calueskins, coried and dressed by the Leatherdressers, and parchminmakers. Herodorus in his Terpsichore witnesseth, that they vsed these skins to write on in his time. And Iosephus saith, that the holy Scriptures were first written in them. M. Varro thinks they were first found out at Pergamus a Citie of Asia, (from whence they yet take their name) at such time as the two kings, Ptolomeus, and Eumenes erected their Libraries; enuoying one the other. Diodorus the Sicilian writeth, that the letters of the Ethiopians were made after the likenesse of sundrie beasts; and the extremities of diuers members of man; and of diuers instruments and tooles of artificers, and their intentions, & words were not exprest by composition of sillabes or letters; but by formes, and figures of Images; whose signification remained vnto them by vse in the memorie of men: for they would set downe a Kyte, a Crocodile, a mans eye, a hand, a face, and other such like things: The Kyte signified a thing soone done, because he is one of the swiftest birds; and this character is properly applied to home affaires which are speedily dispatched; the Crocodile did note some euil thing; the eye, an obseruer of Iustice, and a gard or watchman of the bodie; the right hand with the fingers stretched out, be-tokened libertie, or liberalitie; and the left hand closed, was hardnes and greedines. After this maner the figures of other parts of the bodie, & formes of certain instruments, did notifie some other thing amongst those Ethiopians, who retaying it thorough long practise in their memorie, did readily vnderstand what the said figures ment, and signified.

Those of Malabar, and other Indians dwelling between the riuer of Inde, and Ganges, do yet at this day write in palm-leaues, either greater or lesser, according to the matter which they intend to write: In whole ones they write such things as they would haue to endure long; as the affaires of their Religion, and their Histories; the other things of lesse consequence, in a quarter, or half quarter, as well on thone side, as thother. And when they haue writen a great number, meaning to ioine them in books, they fasten them betwene two bordes, in steed of those forels or couers which we vse; after, as we saw our leaues, so do they tie theirs with strings to the said couers. For their misliue letters, it sufficeth that the leafe be writte, and rolled vp in it self, & in steed of sealing of it, they bind it with a thred of the palm it self: They vse to writ with an instrument of yron or wood sharpened, palling lightly ouer the leafe not percing it;

it, and imprinting the characters of their letters in such sort, that they may write on both sides: The better writings more permanent, as foundations of Churches, are cut in Copper, or grauen in Stone.

Peter Martyr a Milanois Historian, writing of the discouerie of the new found lands made by the Castilians; saith that the inhabitants of Collacuan, brought into Spaine amongst other gifts; certaine bookes written in the fine inner ryndes of trees, which are found betwene the wood, and the thicke vntermost barkes: And that they are taken sometimes of willowes, or of Alders, which they couered with course cloth, and fastned together with cyment, and rubbed ouer with fine plaister; which when it is drie, they write what they will on them. These bookes are not made by leaues, but they stretch them forth many cubits in length, and bring them into square peeces, ioined in such sort with cyment, or loder, that they are easie to turne, and seeme to be made of bordes, or tables of wood: and where soeuer they are opened, there appeare two sides written, in maner of two pages: as much there is vnderneath, if they be not stretched out in length, because that vnder one leafe are many leaues written. The letters and characters are like vnto hookes, gins, files, starres, and other such formes; wherewith they write in lines after our fashion, representing in some sort the auncient maner of the Egyptians, and Ethiopians; and they paint between the lines figures of liuing creatures: namely of men as is aforesaid, as of Kings and princes, reciting their acts. They write also their Lawes, sacrifices, ceremonies, obseruations of the starres, and of husbandrie: Both the vpper, and vnder side is of fine workmanship, and such as when they are folded vp, they seeme nothing different from ours. They make little table-bookes also of bordes of figtree, to write common things on; which they can easilie deface againe. The said Martyr saith also, that there haue bin found in Darienna, bookes made of the leaues of trees sowed together; and that at Mesira they vse figures, by which they signifie their affaires, as well as by writing. Moreouer, that in Hispaniola, there is found a tree called Coppeia, whose leafe is as fit to write on as paper, with a needle, or pin, or a pointed sticke: and that it is to be thought, that this is the tree, in the leaues of which the Chaldees, the first inuentors of Letters, did write their conceits, before the vse of letters was inuented. The leafe will abide writing on both sides, as well as our paper; it is about twelue fingers broad; and almost round; thicker then double parchmine; and verie tough: When it is wet, the letters appeare white in the greene leafe; but when it is dried, it becoms white, and hard as a wooden borde; but then the letters are yellow: it is neuer marred, nor defaced for wetting; if it be not burnt. Paulus Venetus writeth, that in the prouince of Arcadan (which is subiect to the great Cham) there are neither letters, nor characters: but that men there make their contracts, and obligations, by little bordes or tablets; which they diuide in the midst; and compare afterwarde together, and confer their marks and signes one with the other, and so doe acknowledge the cause of such contracts.

The simple people of the new found land, not knowing the use of Letters, did marvaile much to see that Christians by means of them, understood one another; and thought that the written leaues did speake by their commandement; and reported their secrets: in such sort; that they touched, and carried them with feare; as if there had bin some spirite in them; and that they had spoken by some diuinitie, and not by industrie of man.

THE most comon kind of writing, which we vse at this day in these parts, is with black Inke: which heretofore was made of the sweat of bathes, and furnaces; but now of gales, gum Arabick, and ryndes of pomegranats; being all steeped in water of victrol or copper beaten into powder. There is vied also red ynke, made either of Vermilion, or of the shauings or sylings of Brasell steeped in strong Lye, being yet warme; and putting a little Alum to it: and Azure made of some blew stone or earth; yellow, of goldland or powder. Also one may write with the iuyce of Mulberries, Cherries, and other such fructs: And that with pennes made of reedes or canes, such as Erasmus vsed; or of brasse, gold, or silver: or of goose-feathers, swans, peacocks, or ostriches: Without speaking of the subtilities of writing with Cyphers which Princes vse; and notes which Cicero inuented; or with Alum where the letters do not appeare; nor can not be read, except they be dipt in water; or with salt Armoniack, iuyce of an orange, limon, citron, or onyon; to be discouered onlie when they are held neere the fire; or with grease, cinders, and coales. But the maner to write by imprinting hath excelled all the rest in readynes, and diligence, dispatching more worke in a day, then many speedie or swift writers are able to doe in a yeare. And since it cometh in so fitlie to our purpose, we will intermeddle here a little; and say briefly, as much as we shall think fit for this present discourse, of that which we haue heard, and learned of the most expert, touching this so rare, so profitable, and admirable Art: to the end, that if by warres, or other humaine milchieses, and casualties, the vse thereof should at any time be left off, yet it should not bee altogether lost, but be faithfully kept and preferred by bookes, as it hath saued and preferred manie bookes.

TO MAKE Characters for imprinting, it is requisite first to haue ponnchions of steel, sofned by the fire, on the which they graue with cositer-ponchions hardned, or grauing yrons steeled, the white which is within the letters: perfecting and smoothing the bodies of them with files, where they are eminent, or vneuen; not at the right ends, but at the contrarie: after they wet these ponnchions in water to harden them, and then polish them, and do strike them into little peeces of fine copper, that haue bin in the fire: which being so engrauen, do naturally represent the forme of the letters: which the artisans do call, striking of the matricies: Then do they iustify their matricies on moulds of yron, and in the white thereof make their castings, with lead, tingleasse, antimony, and other mixed maters; to the end to harden them: and that they may endure the longer. The Letters being thus cast & made, are put in a great case or box of wood, full of little boxes, in to which they are distributed, according

to their severall sorts: From whence the Compositors (having layd before them the writing which they are to imprint) do take the one by one, & dispose them by pages and formes, which they put again into other chasies or frames of yron, with one or two crosses, locked or shut fast with summitures of wood. Then the gouernour of the Presse taketh these last chasies or formes, and laith them on the marble of his Presse, then beateh them with ballles of wood filled with woll, couered with white leather, and soaked or rubbed with ynke well mixed and distributed, placing the leafe that is to be printed, on a double tympan or parchmin (having a wollen cloth betwixt them) and a moyst linnen cloth to keepe the leafe from mackling; and putting downe the frilquet of parchmin, which couereth the white or margent of the leafe, he maketh the traine of the presse to roule (which resteth on the cariage) till it come vnder the vice or spindle, vnto which the plattin is fastned; and taking the barre in his hand, he pulleth as hard as he can vntill the leafe be imprinted on one side, on which they bestow halfe the day; and the other halfe, on the other side; yelding in a day twelue hundred and fiftie sheetes, or thirteen hundred imprinted: But before they do this, they make two or three proofes, which are reulewed: and on this correction continew the rest. Two men are requisite about the presse, one to take, to gather, and order the sheetes, or leaues; thother to beate on the founne which is on the presse, and to distribute or bray the ynke on the stone or blocke: which could not serue the turne by reason of the great trauaile required therein, if they did not drawe the presse one after the other, and by turnes. Two presses also are needfull; thone for the ordinary worke; and thother to make the proofes, and reiterations: More or lesse Compositors (that is to say Collectors of letters together) according as they are great, or small, or in a meane betwene both; and sometimes a Founder or meller is requisite to renew the letters. The ynke is made of the smoke or sweat of oyle, and dissolved in oyle which must be beate, and distributed, because of the thicknes; and it would not stick on the paper if it were not wett. Others haue thought it better to make letters of copper, saying that they are of lesse cost, and yet will endure longer. But experience hath founde that they are not so commodious, and that they pierce the paper. This is that which we haue vnderstoode of this Art vnknewen heretofore amongst the auncient Greekes and Romaines; wherof the Almains attribute the inuention to themselves. Notwithstanding the Portugals trafficking on the farthest parts of the East, and the North, into China, and Cathay, haue brought thence books printed in the language, and writing of that Countrey, saying that they haue vied it there a long time: which hath moued some to thinke, that the inuention hath bin brought out of that countrey through Tartaria and Moscovia; into Germany, and so after communicated to the rest of Christiandome: and yet not receiued of the Mahometistes; who superstitiously account it a great sinnet to write their Alcoran by any other meane but by the hand of man.

A most all nations haue remained a long time without letters, which hath

bin a cause of making the Antiquities and originals vnderertain. Touching those booke which we haue, there are none of them written about 3000 years agoe, except the Hebrew, neither is there found amongst the Gentils any author more ancient then Homer. Wherefore the Egyptian Priest in Platoes *Timæus*, reproacheth unto Solon, that the Greekes were all young of vnderstanding, having no old opinion derived from antiquitie, nor any aged sciēce. And Herodotus in his *Topichore* writeth, that the Phenicians arriving with Cadmus at Berce, brought in the letters with them, which the Greekes had not before; and as Liuij writeth, they came but lately into Italy: The German tongue was not written in auncient time; and the Hungarian began not long since to be written. The Nomeds of the great Tartaria, and some Sauiages of the new found lands do vnderstand letters at all: But they haue taught them. Some matters touching their antiquities not written nor represented by notes, which they giue by word of mouth successiue the one to the other. As the Iewes kept a long time the memory of the antiquities, which Moises after ward set downe in writing, continued by the successors of Adam, and of Noe, euē to his time. And the verses of Homer, before they were gathered in the forme which we see by Arisarchus, were learned and song onely by hart. And so vied at the first the Egyptians, Chaldees, Babylonians, Greekes, Latins, and other nations.

WE haue said enough of the imposition of names, the inuention, diuersitie, and antiquitie of Letters; the maners of writing; and matters which are written on, and with what instruments, and of the Art of Imprinting: now coming againe to our speech of tongues. I say that they get reputation by their property, elegancy, and sweetenes: by the sciences which are written in them; by power and greatnes of Empire; and by the religions: by which meanes they are enlarged in many Countreies, and endure long, as also they are soone lost and decayed by their contraries.

THE GREEKE tongue came in estimation by the elegancie, sweetenes, and riches thereof, by Philosophy which hath bin handled therein; and al Arts and Sciences. It hath bin propagated by the nauigations, and Colonies of the Athenians, and by the armes of the Macedonians, which ruling far in Asia, and namely in Syria, and Egypt, made their language to be vnderstood in many Countreies: In so much as by the saying of Cicero, it was in his time read almost in all nations. Also the new Testament first written in Greeke hath made it known in many places.

THE ROMAINS no lesse ambitious in amplifying their tongue then their Empire, constrained the people which they had overcome to speak Latin; and did not negotiate with straungers in any tongue but their owne; so theud to spread it ouer all, with more veneration: as Valerius saith in his second booke of auncient Institutions. They made their Prouincials to change not onely their language; but also their maners, and customes; to make them more tractable. Afterward the Christian religion passing into the West, and vnto Latin in the Churches, and Schooles; and consequently in publicke instru-

instruments, and sentences of soueraigne Iudges; hath preferred it thoroughout Italy, France, Spaine, England, Scotland, Germany, Poland, Prussia, Sweden, Hungarie, Bohemia, and part of Slaunonia. The Christians in the East, and South Countreies, as the Nestorians, Iacobites and Maronites vſe the Syrian tongue, as we do the Latin: The Abyssins or Ethiopians vſe the Chaldaick, in the which they haue al the holy Scripture; not giuing credite to any other language whatsoever. The Iewes, where soeuer they are thoroughout the world, would neuer consent, that the old Testament which they vſe should be translated, but do read, and singe it in Hebrew; practizing in their contracts the tongues of those Countreies where they dwell. Likewise the Mahometists haue not suffred their Alcoran, to be read, or vnderstood in any tongue but the Arabian; in which it was written: which resembling the Hebrew, Chaldaicke, and Syriack is at this day largely spread abroad. For although the Tartarians, Corasimians, Persians, and Turkes, haue a diuers language from the Arabian; the Syrians, modern Arabians, and Mores, a tongue somewhat like it; yet so is it that the Arabian-grammer tongue in religion, and sciences, amongst the learned, the Iudges, and Priests is common to all the inhabitants almost of Asia, Africke, and the third part of Europe. Amongst all the languages of Europe there is not any more ample, and large then the Slaunonian; vnderstood, and spoken by the Seruians, Mylians, Bosnians, Dalmatians, Croatians, Slauns, Carnians, Bohemians, Morauians, Silesites, Polaques, Mazquites, Pomerans, Cassubites, Sarbians, Ruthenians, and Moscouites. Moreover the Lythuanians, Nugardians, Plefcouians, Smolnians, and Ohalicians begin to speake Slaunonian. It was also familiaramongst the Mammelucs, as it is at this present in the Turke Court. In Asia, the Tartarian is vnderstood thoroughout the Northe, and a part of the East: The Moorish thoroughout Africke; and the Brasilian in the newe found Lands.

YE T haue not tongues any better estate then other humane things; but euē as buildinges, habites, maners, customes, lawes, Magistrates, maners of liuing both publicke and priuate, armes, engins, and instruments are changed: so are wordes and languages, which perishe at length not leauing by succession of time any apparence of their manner of writing. We haue now no knowledge at all of the Oſcian, and Herurian tongue. The Prouençal in times past so much celebrated amongst famous writers, is not vnderstood of the Prouençals at this day. The auncient Gaulish, Spanish, Persian, and Punick languages are lost.

THE HEBREW hath lost much of his integritie by the calamitous exiles, and often mutations hapned to the Iewes vnder diuers Lords: For the Assyrians, Egyptians, Greekes, and Romains raining ouer the Iewes, assaiied for the hatred they bare to their religion, to destroy the Hebrew tongue, and the bookes of the Law; which they caused all to be burned, as many as they could get into their hāds, & namely the Assyrians. But they were miraculously restored againe by Eldras, or Iesus his soane the high priest, which knew them

then by hart; and changed the Hebrew letters to hinder the Jewes from being mingled with the Samaritans; which came of the Gentils in Iury as Eusebius reporteth. These letters which the Jewes haue sithence vsed, differ onely by figures, and points from those of the Samaritans; which are those that were giuen afore time by Moyles.

But being so many times dispersed hither and thither, into diuers Countreies, and mingled with strangers, whose Captiues, and tributaries they were: (as they are yet at this present in what part soeuer they dwell) they haue kept few words pure; amongst which are found some ambiguous, signifying contrary things, not to be vnderstood but by continuance of the speech; or by the addition, detraction, or inuersion of the points, holding the place of vowels. Their phrases are obscure, and full of metaphors, parables, and riddles to bee construed diuersly: Neuertheles it is profitable for Christians, and especially for Diuines to know this tongue, as well for the better vnderstanding of the scriptures; as to refute more certainly the Lewes, if they happen to dispute against them: As also the Arabian is necessary for the conuersion of Mahometistes; by reason whereof it was ordeined at the Councell of Vienna, that these two tongues should be publickly taught in the chiefe Vniuersities of Christendome.

THE SARAZENS spreading abroad by armes with their religion, & lordship the Arabian tongue, first they destroyed the Persian, with the letters, and learning thereof; and by the commandment of their Caliphes, they caused the bookes written therein to be burnt; imagining that while the Persians contending before with the Greekes in armes, and learning, should haue these bookes containyng naturall sciences, lawes of the Countrey, and auncient ceremonies, they could not be good Mahometists: as before the Christians had indeuoured, to abolish the bookes of the Gentils, and vtterly to deface the memorie of their diuinitie. After these Sarazens going into Egypt, they banished out of Alexandria the Greek with the disciplines written therein, and out of Africk the Latin; as the Romaines before had banished the African tongue, with the learning and letters thereof. So that nations passing out of one Countrey into another, do change the maners, tongues, religions, and dominions, the victors spoyling whatsoeuer they thinke good in the land of the vanquished, defacing their titles, and destroying for enuy that which they cannot cary away: to tend to abolish the honour and vertue of others; and that none but their owne may be celebrated and spoken off. So do the Turkes at this day to the Christians they rule ouer: and so did in auncient time, the Goths, Alans, Hunnes, Vandales, Seruiens, Turules, and Lombards; who diuers times conquering Countries whose languages they did dained, neither vnderstanding them, nor knowing how to read them, corrupted them, in making new by mixtion of their own with those which they found: in so much as the poore people remainyng after such transmigrationes, did learne the languages of the cruel, and inhumane vsurpers, to vse in speech vnto them, that they might be thought the fitter subiectes. Moreover these barbarous

barbarous people referring all vnto warre, and contemning all other disciplines, burnt the libraries and all the bookes in them, vnto which the learned had recommended all their memorials: in so much that with the losse of the tongues, there ensued also the losse of the sciences, which were written in them; from whence there arose great ignorance in the world which lasted a long time. In this maner of the Grammaticall Greeke, proceeded the vulgar; Of the Latin, the Italian, French and Spanish; in which are found many Arabian words, by reason that the Sarazens held Spaine a long time: Of the grammaticall Arabian, the Vulgar, and Moorish, vsed from Syria, vnto the straights of Marocco; and comming as neere vnto it, as the Italian doth to the Latin: Of the Almaygne, and French, the English: The Moore which commeth of the Arabian, and the Turke of the Tartarian, vnderstanding on an other as the Italian, and Spanyarde. And so of those which are now in vse are others made, and of them others will bee made in time to come.

But howbeit they change vncellantly, and that in the same Countrey and language, there appeareth in short time a difference both in speaking, and pronouncing: yet euery where there are somewhat speake finer, and purer then the rest: such as were the Athenians in Greece, the Romaines in Italy, and the Tuscans there at this day; The Castilians in Spaine, the Saxons in Germany; The Persians in Asia; The Nobles, and Courtiers in France; whereby the question is decided which hath bin debated betweene some learned men: namely whether the auncient Greekes, and Romaines had two languages, and whether Plato, Aristotle, and Demosthenes in Greeke; and Cicero, Salust, and Cesar in Latin, did write in their mother-tongues. It is certaine, that in Athens there was but one language, and in Rome one other, yet the speech of the common people was not so pure, as that of men of calling, and the ciuiler sort; as one may see by the Latin of Vitruuius, who was a chiefe Maçon, and Cicero who was Consul: Which elegancie, and purity of speech is preferred longer amongst women, which conserue not so much with strangers as the men; and commonly are more curious to speake well. Tully in the third booke of his Oratour, writeth that in his time, the learning of the Athenians was lost in Athens; only remaining in that towne the school or house of studies; which was not cared for of the Citizens; and the strangers enioyed it, which were drawn thither in some sort by the name and authority of the citie: notwithstanding that an vnlearned Athenian excelled the most learned of Asia, not in words but in found of the voice, and not so much in speaking wel, as in pronouncing sweetly. Likewise saith he there is a certain voice or accent peculiar, and proper to the Romain kind, & to the City; in the which there is nothing offending, or displeasing the eare, or fauouring in any sort of peregrinity, & strangenes; in so much that the Romaines with lesse study then the Latins, did excell the most learned amongst the by sweetnes of voice.

THE GREEKES dwelling in true Greece, in Italy, Asia, in Sicile, and other Islandes, had fower tongues or speeches; The Atticke, Doricke,

Dorike, Eolike, and Ionian: and in choosing but of euery of them through-out the Poets words, and figures, as came fittest to their purpose, they made another tongue which they called the Common: and after vnder one name onely, called them all the Greeke tongue. And although the Athenians, were finer and more fruitfull then the rest; yet the learned which were not Athenians by nation, did write only after their natural maner, fearing peraduenture that they should not attaineto the Attike purity, vnto which but seldom and by leasure attained those which were borne elsewhere. For Theophrastus who had long abode in Athens, being reputed most eloquent, was knowne by an old woman of Athens to be a stranger by his speech; Pollio objected Paduanisme vnto Liuius; and vnto Virgill who was a Mantuan, it was reproched that he spake not Roman: so euery tongue by how much the farther it is from his natural spring, is the lesse pure. As in old time the Syrians and Egyptians, speaking Greeke did not speake it so purely as the Athenians; nor the Gaules, Spaniards, or Africans, Latin as the Romans: for although their words were Greeke or Latin, yet they retained the phrase of their owne Country. In somuch that speaking Greeke or Latin they were alwaies knowne for strangers: as it hapneth to the English & Scots, Flemings, Almaines, Italians, and Spaniards, when they speake French, if they haue not learned it very young.

But the tongues as all other humane things, haue their beginning, progresse, perfection, corruption, and end: and being rude at first, do afterwards polish themselves, with ciuilitie of maners and knowledge; And when they haue endured a time in puritie, and elegancy, they are corrupted, and do finally perish: and by proces of time no appearance of their writing remaineth. The Greekes at the first were but rude, and grosse, as Thucydides, Plato, and Aristotle assume: and the first which became ciuill amongst them were the Athenians, who polished their language, which they also brought vnto perfection; where it remained not long: but was corrupted, and lost, together with the libertie of the Countrey, being supplanted by the Macedonians, Romans, and other strangers which haue ruled there. In such sort that neuer sithence could be restored, the true propriety, and natural elegancy of the Greeke which was spoken by Plato, Aristotle, Iſocrates, Demosthenes, and Eschines: but in steed of that tongue (which may be said to haue bin the best in the world) there is at length come an other vsed at this present in Greece, and in the Isles adioyning, mingled of many other languages: which is euery day falling to decay vnder the Turkish Empire, wherewith the Countrey hath bin already more then a hundred yeres most miserably oppressed.

If the first Romain writings had endured till this present, we should see that Euander, and Turnus, and the other Latins of that time, spake otherwise then did afterwards the last Romaine Kings, and the first Consuls. The verses which were song by the Salian priests were scarcely vnderstood; but because they were so ordained by the first founders, they were not changed for reuerence of the religion. Polybius writeth that the language was so much changed

changed from the first Punick warr to the second, that with great difficulty were vnderstood the treaties made before betweene the Romans and Carthaginians: And it remained rude about siue hundred yeres, hauing no writer in it worthy of memory. From that time forward the people gaue themselves to learning, and some became learned: yet hard in their speech; commended onely, for hauing bin the inuentours; and first teachers of the Latin tongue: which was after made most pure, and perfect, by Cicero, Cæsar, and other eloquent men, which flourished then in great number: in whom indeed the purity thereof is to be acknowledged. For after ward the common wealth being changed into a monarchy, and the maners corrupted, the speech was also changed and corrupted, losing his natural grace, & goodnes vnder the Emperours. Then the Empire being translated from Rome to Constantinople, many strange nations coming into Italy, altered the tongue, so that men left speaking it, & it remained in books only: which were not read, nor vnderstood by the space of eight hundred yeres; some of them lost, others eaten by worms, and deuoured by age: til such time as some Greekes and Italians, did by study make these two auncient tongues to reuiue when they were almost dead: by copying out, publishing, and correcting the bookes that remained in some libraries, such as had bin preferred from the rage of those barbarous nations; which hath so happily succeeded, that the said tongues haue recovered great light, with the arts written in them; which we see restored with them; and many inuentions added to antiquitie as shalbe declared hereafter.

Then the Romain Empire declining to the West, as the Ostrogoths, and Lombards, had possessed Italy; the Visigoths, and Sarazens the Countrey of Prouence, Languedoc, Aquitaine, and Spayne: The Burguignons, and Frenchmen, the Gaules, Belgick, and Celtick: the Vandals, Bethick, & Africk; by their conseruation the Latin was corrupted: Of which corruption, came the Italian, French, and Spanish. The Italian remained long time unpolished, because there was none that tooke care thereof; or endeouored to giue it any polishment, vntill Dante, Petrarch, and Boccace; who haue much embellished it by their conceits ingeniously exprest, and elegantly couched in prose, and verse: Wherein they haue bin seconded by others no lesse learned, and eloquent; who haue likewise enriched this language with many faire works, and translations. As much is there happened to the Spanish, & French, which haue bin made within these fiftie yeres more elegant then they were before, by the diligence of some excellent men which haue translated a great number of bookes not onely Greeke, and Latin, but Italian also into them; showing that all sciences may conveniently be handled in them.

CERTAINLY it is a great Comfort, and ease found out in this variety of languages, which cannot be vnderstood, nor learned of all, to translate out of one into another. By this means the old Testament hath bin translated out of Hebrew into Greeke, and into Latin; the new Testament out of Greeke into Latin; and consequently both Testaments into Syriack, Chaldaick, Egyptian, Persian, Indian, Armenian, Scythian, Sclauonian, German, English, French,

French, Italian, and into all languages vsed by men: without which benefit the greater part of them had remayned in perpetual ignorance of God. And that there is in the same some diuine working, it appeared then, when Ptolomeus Philadelphus desiring to put into his excellēt library the holy books of the Pentateuch, and of the Prophets translated into Greeke, and hauing procured out of Iury 72. Interpreters skilful in both languages: to make proof of their fidelity, he caused them all to worke apart seuerally; and yet neuer theles found in them such consent and agreement, that there was not one differing from the other in the sence of the Scripture: hauing receiued this so meruailous a gift of God, to thend the scripture might be acknowledged to be diuine as it is; and that the translation might be of more authoritie, as being don, not by the diligence of men, seruing but for the words; but by the spirit of God, guyding and gouerning the vnderstanding of the Translators. Moreouer by such meanes Phylosophy, Physicks and the Mathematick, were translated out of the Greeke into Arabian, and out of Greek, and Arabian into Latin: many arts, infinite histories communicated by one nation to another. Varro, and Columella, say that the Romains vnderstanding the profit which was contained in the bookes of husbandry made by Mago the Carthaginian in the Punicke tongue, ordained by decree of the Senat that they should be translated into Latin: whence may manifestly bee knownen the profit of translation, fauoured by God in the exposition of his word, and holy scripture; confirmed by the consent of all nations, in the communicating of arts: and approued by the authoritie of the sage Senate of the triumphant Seigniory of Rome. Yet can I not deny but that it is more painefull then praiseworthy, where diligence assisted with Iudgement is more requisite, then any excellent knowledge; which appeareth more in inuenting of it selfe, then in translating; that is to say, writing out of one booke into another; obseruing the proprietie of both tongues without adding any thing of his owne, or taking ought from the author: whom it is not possible to translate so faithfully, & elegantly, but there wilbe alwaies more grace in the originall then the translation; where the words are alwaies tyed to the phrase, fauouring more or lesse of the tongue out of which one translateth, in diuers strange wordes belonging vnto the religion, state of government, lawes, magistrates, or sciences, which it is not lawfull to change; and hard or vncouth to make new in their places: and againe in the metaphors, allegories, comparisons, similitudes, and other figures, and ornaments of speech: ech seuerall tongue hauing I know not what proper, and peculiar, vnto it selfe, not to be expressed in an other. In such sort that there is no means to bring a tongue to perfection by translation; and there was neuer translator how sufficient soeuer, that deserued the like praise as his author; whatsoeuer Theodorus Gaza list to say, the most excellent that is knownen in this quality. Cicero, Father of the Romain eloquence, translated into Latin Xenophon his Oeconomick; the contrary orations of Eschines and Demosthenes, the Timaeus of Plato, and the Astronomical poeme of Aratus. But S. Hierome

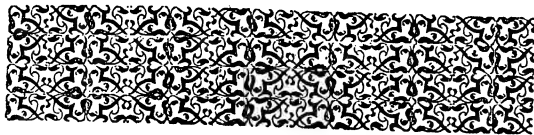
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found great difference betweene his writings, and translations; in which he found wanting his wonted elegancie and facilitie. Wherefore it were better to put forth his owne inuections for him that hath meanes to doe it. Notwithstanding if one doe it to helpe the ignorant of the tongues; or for his owne particular study, to thend to fashion his stile, and to settle his iudgement on the best authours, as Cicero himselfe did, and I haue assaiued to doe after his example and exhortation in accommodating the vertues of the most esteemed auncient writers to the manners, and affaires of this time; I reckon translation very comendable. And he that with a mediocritie of vnderstanding, and knowledge should be the first that had proposed to his nation, the lights or lampes of learning, namely Ilocrates, Xenophon, Demosthenes, Aristotle, Plato, and the Schoolemasters of mankind, as they are termed by Seneca, which haue long timelien hidden in Schooles, or buried in libraries, without being put in vre, were not altogether to be reiectēd; especially trauiailing in a tongue not yet polished, nor accustomed vnto arts: which will be much amended by trauiailing therein, euen as the Greeke and Latin came by little and little to their perfection, by handling of good maters in them, as Phillosophy, matter of state, or publick government, deeds of armes, and other honest & profitable sciences; not by writing of fabulous Romances, or amorous Sonets, or such kinde of stufte wherewith the vulgar tongues are all peastered. But there is need of learned and eloquent men, such as hardly and rarely are found in many hundreds and thousands of yeres worthy of admiration: of whom we haue alwaies had no lesse want then other Countreies: or if some such haue at any time bin found here, they haue for the most part bin delighted in strange tongues more then in their owne. But it is great reason that the learned should exactly know their own tongue, and that they should write in it sometimes to make it better; and do good to their owne Countreymen rather then to straungers: so that the Greeke, Latin, Hebrew, Chaldaick, and Arabian which are common to many nations be not thereby forgotten or layd aside: wherehence would arise great obscuritie to thole disciplines, which are written in them, confusion to the world, and ignorance vnto men deprived of the communication which they haue by means of them, not vnderstanding one another afterward, nor conferring together. Notwithstanding I would neuer counsaile to employ so many yeres on these learned tongues as men haue accustomed to do, and to consume the time interning of wordes, which ought rather to be bestowed in knowledge of such things, as they haue not afterward the meanes nor leisure to intend: which error bringeth great backwardnes and damage to the sciences.

But let it suffice hitherto to haue spoken of languages, and let vs come now following the order set downe by vs, to the inuention and vicissitude of Arts.

The end of the second Booke.

THE THIRD BOOKE



OF THE VICISSITVDE, AND IN- VENTION OF ARTS, AND HOW

*men from their first simplicitie and Rudenes, haue come
to the present Commoditie, Magnificence,
and Excellency.*

The third Booke.

I*Lato a most renowned Phylosopher amongest all that
euer were celebrated for the knowledge of learning, re-
presenting vnder a fable the first estate of mankinde, say-
neth, that at the beginning the Gods were alone afore
there were any mortall Creatures: but that the fatal des-
tiny of generation being come, they framed them in the
bowels of the earth, and made them of fire, and of earth,
with other things mingled with them; And that being
willing to bring them into light, they gaue the charge to Prometheus, and
Epimetheus to distribute to euery one his forces, and proprieties: Then Epi-
methus prayed Prometheus to let him make the distribution in his presence;
And so goeth about it alone, giuing to some, force without lightnesse, to o-
thers lightnesse without force: he armed some, and for those which were
without armes he inuented other succour: Those which he had inclosed in
a little body, he lifted them vp into the aire with feathers; or commaunded
them to craule on the earth: He fortified such as were grown into a great
Masse with their Masse it selfe: And likewise he proceeded with the rest gi-
uing to euery one his vertues. After he had so furnished them, to thend they
should not destroy one another, he gaue them meanes to defend them thone
from the other; and to remaine abroad without couert. Clothing some of
them with thicke heare, little houses, or shells and skales of diuers sorts, with
feathers, or hard skinnies, against the vncemperatenes of Winter, & Sommer.
and of the same things made them beds, and natural couches: ioining to their
feet, clawes, nailes, and callosities: to their heads, hornes, teeth, and tronks: then
distributed to them food, making some to eate grasse on the earth; others to
feed on fruits, & roots of trees; & others more greedy to deuoure one another.*
Provided

OF THE VARIETY OF THINGS.

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Provided that they which liued on, pray should be in some sort barren, and
the others that were subiect to be deuoured, more fruitful: to thend that the
kind should continue. For the diuine providence hath bin wise therein, making
all fearful beasts, and such as are good to feed on, very fruitful, lest by being o-
ften eaten there should faile of the kind: euen as hurtfull, and harmefull beasts
are of small increase. Therefore the hare is very fruitfull, and alone of all kind
of venison, surchargeth the burden in his belly, because that men, beasts, and
birds, do prosecute him to death. Likewise the Cony is found so full of rabets
that some of them are yet without heare, others somewhat riper, and others
going out of the belly. But the Lyonelle which is the strongest, and hardiest
of all beastes, neuer bringeth but one; and but once in her life. But Epine-
theus being not very wise, he gaue all to the brute beastes, reseruing nothing
for man, whom he left alone without force, without power, without pro-
peritie, starke naked, without armour, without clothing, vnholed, and vn-
shod, without conuenient food, and wanting all things: In such sort that he
could not resist other creatures being then more excellent then himselfe. For
the Staggs ran swifter, the beares, and Lions were stronger, the Peacock was
fairer, the fox was craftier, the Emmer more diligent; and the frayle better
lodged then he: Euery beast found a medicine fit for his malady and hurt,
whereof man was ignorant. Of this came such a confusion that men perished
by little and little thorough diuers sorts of crueltie: In such sort that their
kind had soone bin consumed, without the aduise of prudent Prometheus;
who seeing so great a fault, to redresse it, stole from Vulcan, and Miterua the
artificial wisdom, together with the fire: being not possible to obtaine it, or
to vse it without fire; and so did distribute it to mankinde: by meanes where-
of men began for their common commoditie to assemble together for feare
of the beastes, and to thend to resist them, helping one another, and seeking
here and there after safe places for their habitation, they learned to make
houses, and garments to auoid the sharpnes of cold, and the force of heate;
to reserue fruits for their necessitie; to prepare armes for their defence; and to
finde out other commodities for their life. Which finally necessity it selfe be-
ing inuentour of all things maketh knownen particularly to the vnderstanding
of men; vnto whom were giuen for helps, their hands, speech and reason;
Reason to inuent, speech to communicate, the hands to accomplish that which
they should either inuent themselves by reason, or learne of others by speech:
for no other creature doth speak in deed, for as much as speech proceedeth of
reason; nor hath hands, though peraduenture somewhat like vnto handes.
Wherefore man hath first found out by reason the most necessary things; as
food, clothing; and armes: and afterward such as serue for pleasure, ornament
and magnificence: he hath imposed names on euery thing, inuented letters of
diuers sorts, and sundry kinds of writing; made all arts both mechanical and
liberal: proceeding so farr as to measure the earth, and the sea; to reduce by
instruments the mighty masse of heauen, scarce to be comprehended by vnder-
standing, and to propose it before our eyes. Moreouer the same Plato affirmeth
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that before men liued in company, and spake together, or that they had begun to inuent, and exercise arts; for as much as they alone of al other creatures did participate of the diuine nature, being indewed with an immortal soule; that they by reason of this diuine affinitie, did thinke first that there were Gods, and so honoured them; and prayed to them: from thence, had religion her beginning, publicke gouernment, iudgement, negotiation and traficke by Sea, and by land, lawes were established, magistrates created, innumerable trades inuented, houles, villages, and townes builded, consequently cities, castles, and fortresses; and then kingdoms, and Empires erected: Wherehence hath succeeded, the greatnes, and excellency of mankind such as we see it at this day. From thence I say began religion which is more natural to men then all their other arts, and inuentions: no nation in the world hauing bin found so rude, so cruel, & barbarous; but that it had some appearance of religion. For howbeit that the greater part is ignorant, what God, & how they ought to worship him; yet al notwithstanding do agree that we ought to honour, pray, and feare one God the author of all things: which is confirmed not only in the first, and most auncient nations, as the Ethiopians, Indians, Armenians, Chaldees, Hebrewes, Assyrians, Egyptians, Greekes, Romans, and Gaules: but also in the Goths, Vandales, Sarazens, Tartarians, Turkes, Persians, Cathayans or Chinoys: And not only in our hemisphere, but also amongst the Antipodes; and Sauages of the new found lands: of whom heretofore we neuer had any knowledge. They which haue nauigated thither, haue found many people liuing yet as the first men, without letters, without Lawes, without Kings, without common wealthes, without arts; but yet not without religion: who beleeue, that the soules of the dead go into other places according to such workes as they haue done in this life. To intertaine it, haue bin appointed cerimonies, praiers ordained, temples edified, oratories, chapels, hospitals, almshouses, cloisters, and couents: Sacrificers or priests haue bin instituted, and much respected in all Countreies. And if it pleased God that hee woulde be worshipped thoroughout all the world in one selfe same maner, men shoulde be deliuered of great hatred, and cruel discorde, happening amongst them thorough the diuersitie of Religions.

A T THE beginning men were very simple and rude in all things, little differing from beastes. They did eate in the feldes and mountaines, the rawe fleshe of beastes, or herbes, with their rootes, stalkes, and leaues, which the earth brought forth of his owne accorde; and in the woodes the fruites of wilde trees; or venison: on the bankes of the Sea, Riuers, Lakes, Pooles, and Marishes, they fedd on fishes and birdes: They clad them selues with skinnes, in steede of garments; to bee defended from heat and colde, from winde, raine, and snow, they withdrew themselves into great holow trees; or vnder their thick leaued branches; or into low dyches, hideous caues, holow vautes, cabins, and lodges made of great logges of wood, and lightly couered with boughes, stalkes, canes, and reeds. Then hauing strong bodies, they nourished themselves with strong meates, and
also

also liued longer. They abode euer almost in the open aire, in continuall trauaile, and lying on the hard ground, wherefoeuer sleep ouertooke them. When they waxed weaker; and could not digest such meates, nor dwell in the open aire naked, and vncovered, they were constrained to seeke by little and little, to soften this wild and sauage maner of lyuing, which they could no longer endure: learning to sow Corne, which before grew vp vnknown amongst herbes and weeds; and to dresse the vines, which likewise the earth brought forth amongst other plants; to transplant, and to graffe fruit-trees, to tend to make the fruites better; and to dresse and season both flesh and fish: and then to build, and to assemble themselves in companies, that they might liue the more safely, and commodiously. In such maner were they reduced, from that brutish life which they led, to this sweetnes, and ciuilitie; beginning from that time forward, to feed, cloath, and lodge themselves in better sort, and more commodiously.

Now whereas men haue taken nourishment, first of tame beastes, before either of graine, or of fruits: there is no doubt but that pasturage, grasing, & shepheardrie, were before husbandrie and tillage; as it appeareth by the most auncient nations, who hauing so liued from the beginning, haue taken their names there hence, as the Hebrewes, and the Italians, which is to say shepheards, and that many Nations vse it euen at this day, exercising (as may be said) a kind of liuelie tillage. The tilling and planting of the earth haue bin both inuented after pasturage, and vnto both haue bin added hunting, fouling, and fishing. On the one side they haue found out the vse of Wheat, which in these partes is found the best and most commodious nourishment: as also Barley, Miller, Rye, and all other known kind of graine. On the other side, they haue found Ryce, Mahiz, and Iuca: the maner to sow, and gather them, to thresh, fan, and winnow, to boulte and sift flower, to knead it, and to make dowe, to mould it, and raise pait, to make loaves, and to bake them in the oven: wherunto are appointed and doe serue, the Millers and Bakers. Then haue they added pease and beanes, and other sortes of pulse, both new and old: Herbes of diuerse sorts, and rootes; as persley, lettice, spinage, tyme, pepperwort, marioram, buglosse, maloes, beetes, endiue, succorie, purslain, sage, col-worts, melons, cucumbers, gourds, artichocks, sperage, mugwort, onyons, garlick, leekes, chibols, carrers, parsnabbs, nauets, radishes, and turnepps, mingling with them salt, oiles, butter, and suet, to giue them a better tast, and make them the more sauorie. Moreouer the fruits of trees, cherries, plums, peares, apples, peaches, apricocks, mulberries, medlers, quinces, raisins, figges, oliues, citrons, oranges, dates, chestnuts, and marrons. And not content with graine, fruits, herbes, and rootes, they haue bingiuen to eat the flesh, first of themselves, which they haue left for the most part with horreur; the of other creatures both tame and wild; of the land, of the water, and flying in the aire; neither leauing inward nor outward part of them, which they haue not found meane to season, boile, & seeth, roast & frie, or put in pait & bake with saulces,
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and spices, brought from the fardest parts of the earth, making puddings, faultiges, haggasses, tripes, and chitterlings, which they serue at the beginning of meales with potages, broathes, and fallers; and at the end thereof cheeles, tarts, and creames; wafers, junkets, and march-panes, prepared and dressed by Cookes and pybakers: Neither hath their pompe and riot bin any lesse with fishes, both of the sea, and of freshwater. In somuch, that Plutarch in his Sympolacke proposing this question, whether that the Sea or the Earth brought forth most delicate and delicious meates, findeth businesse, and difficultie enough in the decision thereof. Moreouer being not pleased with milk, nor faire water to drink; they found out a way to brew Beere, and Ale; to draw and presse out Syder of apples and peares; wyne out of grapes, and palmes; and to make sweet drinckes, compounded with honie, as bragger, meath, and metheglem, which they call Medons in Moscouia, and Polonia; and infinite other artificial drinckes, which they haue dronk in cuppes of gold, siluer, cristall, and glasse, spicing them in diuers maners. Besides, to make their drinck fresher, they haue found meanes in some places to keepe snow, and yce, all the yeare. At the first sitting on the ground they tooke their repast on the grasse, & vnder the shadow of leaues: after they made stools, formes, benches, tables, and tressels: Table clothes, table napkins, trenchers, salt-sellers, cupbords, vessel, and vrensiles of diuers sorts, and fashions; appointing officers fit for these charges: as Stewards of the house, pantlers, cellerers, caruers, cupbearers, cookes, boylers, and rosters. Salust blameth the Romans, which sought in his time by sea and by land, after all sorts of delicacies, not expecting hunger, nor thirst, nor cold, nor wearinesse; but preventing all these things by disordinate appetite. Liue telleth how after the Conquest of Asia, all sorts of superfluities and delicacies came vnto Rome; and that then the Romans began to make banquets with more curiositie, and cost: And a Cooke, which before was held amongst them for a seruile drudge, began to come in reputation. Seneca complaineth, that the kitchins were more celebrated, then the Schooles of Philosphers, & Rhetoricians. Who would not wonder to heare tell of the excessiue feasts of Anthonius and Cleopatra? or of the Emperour Caligula, who consumed on one supper the reuenues of three provinces? of Helio-gabalus; of Lucullus, or of the prodigality of Elope, and Apicius, who shortned his life, fearing least goods would faile him to the maintayning of his sumptuousnes? In one feast made to Vitellius by his brother, were serued two thousand dainty fishes, and seuen thousand birds. Good God, how much paine hath bin procured vnto men by their insatiable gluttonic and gurmandise! how manie sorts of workmen, and their seruants hath it set on work! But their curiositie in apparell hath not bin lesse, to the furnishing whereof many occupations haue bin applied: as the spinner, carder, tucker, weauer, clothworker, fuller, therman, dyer, taylor, cutter, holier, doublemaker, linnen draper, semster, capper, and felt-maker, feathermaker, lacemaker, embroiderer, selmonger, skinner, furrier, leathredresser, tanner, currier, cordwayner, and shoemaker. They haue spon

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and wouen flaxe, hempe, woll, cotton, silke, made of wormes, and of it haue made Veluet, Satin, Damaske, Taffeta; and of goats haire, and camels haire, Grogam, and Chamlet: whereunto haue bin added fustians, bombalies, sarges, cloth of Gold, and Siluer, purple, and skarlet, with other infinite colours: making of these stufes, shirts, rochets, wimples, doublets, caps, hats, hoods, gowns, coats, cloaks, callocks, ierkins, & iackers, enriched with ornaments, trimmings, embroideryes, and laces, after diuers fashions, which change from Countrie to Countrie, and from day to day, thorough the lightnes of persons. Of tanned and coried leather they haue made Ierkins, buskins, bootes, thooes, and pantofles, and lynyed and faced them with veluet. They haue applied Carcanets and Chaines to their necks, brasselets to their hands, rings to their fingers, spectacles to their eyes, paynting to their cheekes, iewels to their eares, tyres and borders of gold to their heads, and garters to their leggs: distinguishing by the habits, the Princes from the subiects; the Magistrats from priuate men; the noble from the base; the learned from the ignorant; and the holie from the prophane. What shall I say of the skins of Wolues, Sables, Martins, and other precious fures, set from the farthest parts of the North, which they buy for excessiue prices. Plinietelleth it for a wonderfull strange thing, and full of great superfluitie, that he had seen Lollia Paulina a Romain Ladie, widow of the Emperour Caligula, at a wedding banquet, hauing her head, necke, and bosome couered, and her handes likewise, with pearles, and Emeraudes, ioyned together, and enterlaced: which iewels were esteemed to bee worth a Million of crownes.

The Queene Cleopatra comming to meete Antonius in Cilicia, put her selfe on the ryuer Cydnus, into a boate, whose sterne was all of gold, the sayles of Purple, the oares of Siluer, which kept stroke in rowing with the sound of Musike: Touching her person, there was laied vnder a pauilion of gold tyssued, decked like the Goddesse Venus, and round about her were manifold odoriferous and sweet smells, and perfumes. Helio-gabalus slept on a tyke full of hares heares, and partridge-feathers. The bed of Darius the last King of the Persians, was sumptuouslie garnished, and couered with a vine of golde, in maner of a grate or lattice, enriched with raisins and grapes hanging in it, all of precious stones: And at his bedds head, there was in Treasurefiue thousand Talents of golde; at his bedds foote, three thousand Talents of Siluer: So much and so deere he esteemed and valued his nights pleasure, that he would haue his head rest on so great cheuifance.

But yet, the excesse in buylding hath bin more outrageous, for comming out of hollow trees, houells, bowers, cabins, and lodges, couered with straw, and reedes, and going into houses buylded with bricke, stones, and marble, cut, squared, and fastened with mortar, plaister, lyme, and varnish, hanged with Tapistrie and painted, couered with flattes and tyles, the rooffe hollow with arches and vaults, and the flower curiouseli paved

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and wrought, diuided by halles, vpper and lower chambers, viter chambers, inner chambers, with-drawing-chambers, bedchambers, wardrobes, cabinets, closets, staires, entries, galleries, and terrasses: They haue accomodated arts and artificers for the buylding and furnishing of them: as Architects, masons, plaisterers, tylers, carpenters, smithes, glasiars, tapifers, painters, grauers, cutters, caruers, melters, casters of Images, goldsmithes, gilders, locksmithes, and others: buylding pallaces, castles, townes, cities, bridges, conduits, pyramides, sepulchers, theaters, amphitheaters, bathes, and porches, turning the course of streames, and raising of mounts, and throwing downe mountains, with prodigallitie exceeding all boundes of reason; hoping thereby to make their names immortal. And whereas it was necessarie for them, intertayning that varietie and magnificence, to trafique by sea and by land, and to haue Carriers on them both; to thend to receiue from other places, such commodities as they wanted, or to send abroad such things as abound with them; to nauigate, they hollowed first the bodies of trees after the maner of the Indian Canoes, and afterwards made boates, schiffes, pinacies, and gallies, with three, fower, fixe, seauen, eight, and ten Oares on a side, yea; to thirtie on a side: soistes, brigantines, barks, caruels, ships, hulks, gallions, galliasses, armadoes, and argolies, with their tackling, and furniture, of anchors, cabels, mastes, sayles, artillery, ordinance, victuals, and compas, or boxe: To receiue, keepe, and repaire them, arsenals, portes, and hauens; To guide, and to man them were appointed Pilots, mariners, sailers, rowers, and gallyslaues: euen as carters, wagoners, coachmen, and horse-keepers were ordainned for traffick, and trauaile by land. And for both cariages, curstours, regraters, porters, balencers, Masters of ports, customers, controllers, reuissitors, and ferchers. To serue which turne with more ease, it was needfull to coine money of gold, siluer, brasse, and copper, defined in value by the quantitie and weight; marked with diuerse figures, according to the diuersitie of the Countrey where it is made: being not possible to vse permutation in euery thing: and therefore were brought in money-tellers, and changers. Moreouer it was necessarie to haue Notaries or Scriueners, to passe the contracts of Markets, sergeants, huissiers, solicitors, proctors, informers, auditors, iudges, counsaillers, presidents, registers, criers, and executours of sentences. For the expedition of roiall letters, Secretaries, Maisters of requests, Chancelors, or Keepers of seales. The Physicians, Chirurgians, and Apothecaries do serue for health, vsing druggs, comming for the most part out of strange Countreies: as Rheubarbe, Calsia, Aloe, Agarike, and such others. Gymnasts, peditribes, athletes, fencers, wrasters, runners, swimmers, leapers, and tumblers, for the exercise of the bodie. For pleasure, and recreation, singers, minstrells, musicians, plaiers on instruments, organists, dauncers, and ballad-makers, rymers, iesters, iuglers, barbers, perfumers, drawers of flowers, and curious workes. Also not contented with stickes, and stones, which the simplicitie of nature furnished vnto their Choler, they haue inuented infinite sorts of armes, and weapons, both offensive and

defensiuē,

defensiuē; long-bowes, and crosse-bowes; with arrowes and quiuers, slings, darts, iaculins, lances, pikes, partyfans, halbards, swords, bucklers, rapiers, and daggers, shieldes, targets, cuyrales, brigandines, headpeeces, helmets, casques, morions, and salads: gorgets, pauldrons, vanbrailles, tasses, gauntlets, cuisses, and greues: engines to chooke in the field, or to batter wals, catapults, and rammis in old time; and of late canons, double-canons, demy-canons, bailisks, coluerins, sakers, faulcons, minions, and chambers: and for smaller shot, and maniable, muskets, caluiers, harquebuzes, daggs; and pistols: Seruing for the warres, armorers, furbishers, spurriers, sadlers, ryders, horse-breeders, horsekeepers, smithes, and farriers, foundlers, and mounters of great ordinance, salt-peter-men, powder-makers, canoniers: Colonels, Captains, souldiers, with their Ensignes, trumpets, drummes, and other Officers. Going farther yet, they haue found out other estates, offices, and exercises, employing some about conducting and managing the publick reuenues: as Receiueurs, Treasurers, Masters of accompts, Auditours; Controllers: Others about the counsaile of Princes, and of States: Others to the establishing and preseruing of the Lawes, seeing to the publick government, to discipline, and correction of maners.

Then amongst so many commodities, idleness increasing with ease, and wealth, they applied themselves to the studie of learning; by reason that all naturally desire to know new things, strange, admirable, faire, and variable, and to vnderstand the causes therof; cherishing principally amongst all their senses, their sight and hearing; which do helpe them to haue knowledge, but the sight most of all, where hence hath begun this knowledge by admiration; for seeing the Heauen, the Sunne, the Moone, the Starres; and hauing known by their eyes the difference of daies, and nights, the reuolutions of the monethes, and the yeares; they applied themselves to contemplate the disposition of the world, and to seek out the secrets of nature: First, necessitie (as hath bin said) taught them the arts necessarie vnto life; after followed those which serue for pleasure, ornament, and magnificence: And after they had gotten opportunitie and leasure, they began to consider all things containyed in the world, being innumerable in multitude, and admirable in beautie; inquiring after their properties, agreements, and differences, whereof they were made, what they became, when, and how they perished, what in them was mortall, and corruptible, and what diuine, and perpetual. They were so desirous to learne, that dwelling and liuing here on earth so little while, they durst vnderstand to know, not onely what is aboue, vnder, and in the earth; as the nature of all sortes of liuing creatures, and qualities of mettals: but also the nature of the Ocean, and of all waters, and fishes that liue therein: Then mounting into the aire, they inquired of the winds, of the raines, haile, snow, thunder, lightning, and other accidents appearing in the middle Region thereof: they ascended by vnderstanding and by art euen into Heauen, which they haue indeuoured to compasse round, imagining two Poles, and one Axeltree to sustain it, distinguishing the planets

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from the fixed starres, inuening the Zodiack, obseruing the Solstices, and Equinoxes; the causes of the equalitie, shortnes, and length of daies, and nights; the reasons of shadowes; the manner of describing, and measuring the world; of sayling out of one Countrie into an other, guiding the way by the windes, and starres: whose mouings, coniunctions, and oppositions they haue diligently obserued; their greatnes, quicknes, or slownes, colours, shinings, serenities, heats, colds; and the power which they haue on their inferior things, and the good or ill which they signifie: And whole and altogether the agreement, and sympathie of heauen, and earth; from whence as from a perpetuall spring floweth this vniuersall abundance, by which this world is incessantly restored, and renewed. Their industrie hath pierced thorough all; neither the thicknesse of the earth, nor the depth of the Sea, nor the varietie of the aier, neither the heat and brightnes of the fire, nor the spacious largenesse of Heauen, could amaze their vnderstanding. Moreover, they which were most speculative, considering the feeblenes of the senses, the multitude of sensible things, so small that they can not be perceiued; or so moueable, that they are without certaintie; that our life is short; all full of opinions, and customes; and all enuironed with darknes, and hidden; haue thought that by humane discourse, nothing could be certainly known, nothing vnderstood, and comprehended: but that, separating our selues from sight, and hearing, and from the whole bodie, we ought to take the thought of the mind, and by the vnderstanding (which is in the Soule, as the sight is in the bodie) to endeavour to know the reason of euery thing, and that which is in it pure and cleane, alwaies simple, and vniforme, without euer being changed by generation, and corruption. These haue passed the vault of heauen, so far distant from the earth, and cameto the place aboue; with-drawing themselves by contemplation from the world towards God, from darknes to light, from corruption to eternitie, from ignorance to wisdom, satisfied (as they say) of all their desire; and inioying the knowledge of the truth: which is of things that are alwaies alike, not receiuing any mutation; wherefore they haue called this inferior part of the world, (where there is almost nothing certain, and few things certainly known) the region of fallshod, and opinion: and the other superiour known by reason, and intelligence (where are the formes, and exemplaries of things) the seat of truth. In this progresse of knowledge, they haue known somethings by natural instinct, without learning; others by obseruation, vse, and experience: others by reasonable discourse, and demonstrations; and others by diuine inspiration. But there is such pleasure in this contemplation, that they which with a good will giue themselves to it, do easily forgo all other delights, and are so constant, and perseverant, that they admit them not at any time; neither fearing damage, nor losse of goods, nor the blame of the people, and ignominie but are ready to endure all kind of crosses, and calamities, euen to the suffering of voluntarie pouertie: which gaue occasion to people in times past to say, that Atlas sustained heauen on his shoulders; and that Endymion had long time slept with

with the Moone; and that Prometheus wastied to the high mountain Caucasus, with a Vulture feeding on his liuer: Meaning by such tales to signifie vnto vs, the great and maruailous studie, which these excellent persons bestowed, in contemplation of celestiall and naturall things. Democritus hauing begun to withdraw his mind from his senses, put out his owne eyes. Anaxagoras forsook his patrimonie. What exceeding pleasure had Aristotle, teaching not onely Athens, and all Greece, but also the vniuersal world, discovering the secrets of nature, before vnknown, and hidden in profound obscuritie, magnifying and boasting himselfe with good reason, that he had attained thither, where no other Greeke nor Egyptian had euer come? What contentment receiued Plato, who did write at 90. yeares of age, and euen the verie day that he deceased, who was for his excellent knowledge honoured in Greece, Sicile, and Italie, about the common estimation of men, esteemed by Kings, admired of people: and hath alwaies bin reuerenced by all such as desired to haue knowledge of diuine and humane things. Some moued by nature with a desire of knowledge, and of the pleasure which is found therein, haue inuented Grammer, Rhetoricke, and Logicke; for speech, Oration and disputation; Poesie for compolition of verses, and rimes: Arithmetick to number; Geometrie for measure and weight: And passing farther haue come to Musicke, consisting in concord of voices and sounds; and in obseruation of due proportions; Astrologie which serues for consideration of celestiall things; Physicke of naturall things; and Metaphysicke of supernaturall: Theologie of diuine things; Ethicke for institution of priuate maners; Economick for household; Politicke for gouernments, and states; and Nomotechnicke for knowledge, exposition or interpretation of Lawes. Such hath bin their dexteritie in the inuening of liberall, and mechanicall sciences.

But although there are euery where found people, capable of knowledge, so that they be duely instructed; yet notwithstanding, there are some more ingenious, and inuentiue then the rest, and more apt to certaine sciences, either by naturall inclination, and influence of the heauens, or by the situation of the Countrie wherein they are borne, or by exercise which they vse while they are young, or by honour which is nurse of all arts whatsoever, and the rewards which are propoled for the learned and expert therein.

THE Babylonians dwelling in spacious plaines, and hauing nothing to hinder them the whole sight of the heauens, they placed all their studie in obseruing of the Starres: The like hath bin done by the Egyptians, who haue alwaies their aire cleare without clondes: And by reason of the yearely overflowing of the riuer Nilus, which couereth and watereth their Countrie, they were constrained to bestow some time on Geometrie. The Phenicians being giuen to marchandize, inuented Arithmeticke; and dwelling neere the Sea, began first navigation; which the Castilians, Portugals, and Englishmen, bordering likewise on the sea, haue brought to perfection. It was vnseemly amongst the Arcadians not to be skilfull in Musick; which

they learned not for pleasure and delight, but for necessitie, to tend to make sweete and gentle by custome, that which was rude in them by nature, by reason of the coldnes of the aire, whereof we participate in our birth, and by their continuance of trauaile, in tillage, pasturage, and brutishnes of life. Eloquence flourished at Athens, and at Rome, because that by means thereof they were aduanced to honours and wealth. In Augustus time, who took pleasure in Poetrie, euery one made Verles: and all were Multians, vnder Nero. The nations which desired to be great, and grow vp by armes, haue directed their Lawes and exercises to dominion, honouring and recompensing valiant men, and dishonouring and punishing the cowardes: Such were the Scythians, Egyptians, Persians, Thracians, Lacedemonians, Candians, Gaules, Iberians, Macedonians, and Indians, accounting all noble and gentle that made profession of armes; and the artisans base, and seruile. At this day in Turkie, where all is reduced vnto force, euery one applieth armes, being assured, that in well doing they shall be aduanced in pay, renew, and publick charge: as also the punishment is certaine there for cowardize. The greatest part of good wits in France applie themselves to the Ciuill Law, and to the practize of it, for the profit which they find therein; and for the honour of innumerable offices of iudgement ordained both in the soueraigne, meane, and inferiour iurisdiction; being both profitable and honourable. The Heturians, which had their aire grosse and thicke, subiect to thunders, inuented the diuination by lightning. The Arabians, Cilicians, and Phrygians, being great shepheards, inuented that diuination which is made by entrailes of beastes, or by the voice of birdes. Philosophie hath bin professed in Greece, full of subtile and sharpe wits. Architecture began in Asia, by the abundance of wealth, and leasure of the great Kings there, hauing neede of large and ample houses for intertainment, and magnificence of their Courts: Afterwardes it flourished in Greece, whence it was banished; and from thence passed into Italie; recouering his ripenesse there: namely, vnder the Emperours, who as they had subdued the rest of the world by armes, would also surmount them in wonderfull buildings with incredible expences. The Ethiopians, by the abundance of all good herbes, and vigorous simples, which grow in their Countrie, inuented the naturall Magick, obseruing by it, the wonders hidden in the secret proprieties of thinges; their agreements, and contrarieties. Plato in his Charmides, and his first Alcibiades maintayneth, that Zoroaster the Bactrian, and Zamolxis the Scythian, made profession thereof: Then it was transported into Persia, where it remayned long; as we will declare hereafter when we speake of the Persians, and of their Magies.

B V T as following the generall disposition to vertue, there haue alwayes bin heere and there some making profession of wisdome, as the Druides in Gaule, and in great Britayne; the Chaldees in Assyria; the Brachmanes, and Gymnosophistes in the Indies; the Magies in Persia; the Priestes in Egypt; the Philosophers in Greece; the Pharisees

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in Iurie; the Theologians or Diuines in Christendome: yet antiquitie hath giuen the first praise of Letters to the Ethiopians, attributing the inuention to them, which they communicated with the Egyptians their neighbours; where they haue bin augmented: from thence they came to the Libians, Babylonians, and Chaldeans; consequently to the Greeks; then to the Romans; the Arabians, Italians, Frenchmen, Almains, Englishmen, Spaniards, and Polonians. ON which course of letters, if we think attentiuely as far forth as is possible to consider all the time past, and to call to mind againe the memorie of so many yerres ouerslipped, repeating from thence where in histories, beginneth the age of people, and of Cities; that is to say, about three or fower thousand yeares since men began to write bookes; we shall find that there hath not bin any Authour amongst the Gentiles, more auncient then Homer: And that letters haue not bin sithence with like earnestnes followed, nor in all times and countries equally esteemed: but onely in certaine famous ages, which we may tearme Heroicall. In the which (humaine power and wisdom, keeping companie one with the other) men haue commonly seen, the art Militarie, Eloquence, Philosophy, the Mathematicks, Physick, Musick, Poetrie, architecture, painting, caruing, and grauing, to flourish together, and to fall together: as it hath especially hapned in the kingdoms of Sesostris, Ninus, Cyrus, Alexander; of Augustus and Traian; of the Arabians and Sarazens; and in this age, in the which after they had bin long time a sleepe, they haue bin wakened againe, and haue recouered their former strength: which is not to say, that there haue not hapned many other admirable euents in other seasons; but these are most notable: in the which many extraordinarie maruailes haue met together in matter of armes, and of letters; and which haue most similitude betwene them; as it will appeare in reciting of them.

WHEREFORE is it so come to passe, rather at these times then at others? and what reason can we giue thereof? to tend the better to vnderstand the present consideration, being of so great waight, and long deduction: It seemes to some, that we ought not to maruaile, that in an infinite space of time, as fortune turneth, and varieth diuersly, there hapneth by casual chance, some accidents like vnto others. For be it that there is no certaine number set downe of accidents that may fall out; fortune hath fruitfull matter enough to produce effects resembling one another: or else be it that humane chances are comprehended in a determinate number, there must needs sometimes happen like cases, considering that they are brought to passe by the same causes, and by the same means: Others say, that in length of yeares are certaine periods of the whole world; and in thone, that all arts do grow in reputation, and in the other do fall, and come to be neglected. Others attribute it to honour, and to rewards, which are more propoled at one time then at another: for as much as by good intertainment all men are induced to vertue. And alwayes vnder a reason wherefore many notable personages meete in the same place, or little distant thone from thother, and trauiayling

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THE THIRD BOOKE

in diuers exercises do obtaine alike excellencie, and reputation; they thinke that mens wits are nourished by emulation, and that sometimes enuie, sometimes admiration, doth stir them vp, and maketh them mount by little and little to the highest; where it is hard to remaine, since every thing that can not go forward, or vpward, doth naturally descend, and retire, yea commonly much faster then it ascended. And as they are prouoked to follow or imitate the first, so after they dispaire of going beyond them, or attayning to them, they lose their courage of trauiayling, and labouring with their hope; leauing the matter as already possessed: which falleth after by negligence, and commeth to contempt. Aristotle, who affirmeth the world to be eternall, and Plato, who said that it had a beginning, but that it should haue no end, do both affirme, that infinite things haue bin in one, and the same kind, and should bee infinitely; that there is nothing whose like hath not bin; that there should be nothing which had not bin; and that nothing hath bin, but should be againe: That in this manner the Arts and sciences, and other humane inuentions can not be perpetual (those Nations being destroyed where they flourished) by reason of extreme heats and inundations, which must needes happen at certainetimes by themouing, and progresse of the starres: either by the fire and water, descending from aboue in exceeding quantitie; or fire breaking out of the earth; or the sea forcibly ouerflowing his bankes, or by the increase and swelling of riuers, which can not runne into the sea; or that the earth trembling and quaking open it selfe, and violently cast forth the water before inclosed in his entrailes.

But howbeit the Starres haue some power towards the disposing of inferiour things; the situation of places; and temperature of the seasons of the yeare do helpe, concerning vnderstandings and maners; the reward and honour proposed vnto mans industrie; the learned ages, and liberall Princes, giue great advancement vnto Arts; and emulation serueth for a spur therevnto: Notwithstanding for my part, I thinke that God being carefull of all the parts of the world, doth grant the excellencie of Armes and of Learning, sometimes vnto Asia, sometimes vnto Africk, sometimes vnto Europe; establishing the soueraign Empire of the world, once in the East, another time in the West, another time in the South, another in the North: and suffering vertue and vice, valiancie and cowardize, sobrietie and delicacie, knowledge and ignorance, to go from countrie to countrie, honouring and dissembling the Nations at diuers times: so tend that euery one in his turnemight haue part of good hap and ill; and that none should waxe proude by ouerlong prosperitie: as it will appeare to haue fallen out vnto this present, by particuler recital of the Nations accounted the first or chiefe of the world.

The end of the third Booke.

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OF THE VARIETY OF THINGS.

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OF THE VICISSITUDE, OF ARMES, AND OF LETTERS

*concurring in the Coniunction of Power and wisdom,
through the most renowned Nations of the world:
and who haue bin the first and most au-
cient of all that haue excelled in
them both.*

The fourth Booke.

INtending to begin our discourse by the most auient Nations of the world, I find my selfe hindered by the different, which hath bin betwene some of them, touching the honour of antiquitie, and of precedence.

THE INDIANS inhabiting Countries of maruailous largenesse, did boast, that they were the true Originaries; hauing neuer received any strangers among them; neither sent any of theirs to dwell elswhere: But that the first amongst them vied such victuals, as the earth brought forth of it selfe, and skins of beasts for their garments: and then found out by little and little, the Arts, sciences, and other things necessarieto liue well: That their land is so fertile, that they neuer found want of victuals. For whereas it bringeth forth twice in a yeare all maner of Corne, they gather one Haruest in winter, at such time as they plant rootes; and thother in summer, when they sow Rice, sesame, and millet; whereof there commeth great abundance from thence, for asmuch as the graines and fruits grow there, without any help of man; and that the rootes growing in the marshes of singuler sweetnes, serue men in steed of other victuals verie sufficiently: and that the customes do helpe that fertilitye much, which they obserue in time of warres, not to hurt the husbandmen, nor endamage the laborers in anything; but to leaue them in peace, as ministers of the common profit; and not to burne the farmes, and villages of their aduersaries themselves; nor to cut their trees, or corne which they had sown.

THE strength of the Indians appeared then, when they were assailed by Semiramis Queene of Assyria: for being a woman exceeding courteous of honour, and of glorie; after she had conquered Egypt, and Ethiopia, she thought yet to make one warre more, the memorie whereof should last for euer. Vnderstanding then that the people of the Indies, was the greatest of the world, and their Countrie aboue all others, excellent in beautie, and fertilitye: where the earth (as is said) caried twice in a yeare fruits and seeds; and where there was great quantitie of gold, silver, brasse, precious stones, and all

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other things, both for profit and pleasure: she employed all her forces against the Indians, ouer whom reigned Staurobates, and assembled her Armie, in the which there were three Millions of foote, siue hundred thousand horsemen, a hundred thousand chariots, and as manie lighters on camels-backs, with swordes of fixe foote in length; two thousand barks or shippes, and made or fained Elephants in great number, whose counterfaits were caried on Camels. Which militarie preparation being vnderstood by the King of the Indians, he assayed to exceed her forces, and hauing ordained all things in a readines for the resisting of her, he sent his Ambassadors before, reprehending her of great ambition, that without being prouoked by any wrong, or iniurie of them, she made warre against them: blaming her besides in many and diuers respects, and calling the Gods to witnesse, he threatened her, that if she were overcome in battaile, he would cause her to be hanged and crucified. Whereunto Semiramis answered smyling, that they must fight with prowesse, and not with words. The battailes then approaching one against the other; Semiramis had the better in the first encounter: and in the second was overthrowen, with her counterfait Elephants; in such sort, that almost all the Assyrians being put to flight, Staurobates by chauce meeting with Semiramis, hurt her first with an arrow in the arme, and then with a dart in the shoulder, and as she was getting to horse, she was almost taken; the Kings Elephant pursuing her. The Assyrians in this manner overcome, took the way to their ships, and the Indians pursuing their victorie, slew many of them at the straights, and narrow waies, in the which the footemen and horsemen being intermingled, hindred one another: in so much that there was no meane to flie, nor to saue themselves; but they killed one another with their presse and disorder. And when the greatest part of such as had escaped this overthrow were passed ouer the bridge, which was made with boates on the riuer Indus, Semiramis caused it to be broken; and the king being warned by prodigious apparitions not to go beyond the bridge, ceased the pursuit: Such was the prooue of the Indian power.

To Touching their wisdom, the Brachmans made profession thereof amongst them naked, and austere; being holie men, liuing according to their Lawes: intending altogether the contemplation of God, without making any provision of vittalles: for the earth furnished them alwaies with new and fresh; the riuers gaue them drink, and the leaues falling of the trees, and the grasse yielded them lodging. And there was not one amongst them reputed a holie or happie man, if while he was yet liuing of perfect memorie and vnderstanding, he did not separate his soule from his bodie with fire, and did not go pure and cleane out of the flesh, hauing consumed whatsoeuer was mortall in him. And whereas the people were diuided into seauen sortes and degrees, they were the first in dignitie, being exempted from all charges, not subject vnto any man, nor ruling ouer any; but as men acceptable vnto the Gods, and reputed to knowe all that is done in Hell; they receyued of euery one his oblation made for sacrifices, and tooke the care and charge

of the dead, receiuing great gifts by occasion thereof. Assembling and gathering themselves together at beginning of the yere; they forbode, or drouth, raines, windes, diseases, and other things: the knowledge whereof brought great profit to the people. Their Artisans were very good as being brought vp in a pure, and cleane aire, & drinking nothing but good and wholesome waters. The gouernments of the Indians, being diuided into many parts, it was not permitted vnto any to change his maner of liuing, not seeming reasonable vnto them, that a man of warre should till the earth, nor that a Philosopher should become an Artisan.

On the other part, the ETHIOPIANS vaunted them selues to bee the first created of all the men in the world, & that they were brought forth by the earth: for considering that the heate of the sunne in drying the earth when it was moist, had giuen life to all things, it was also consequent that in places neerest vnto the sunne, there were procured from the beginning all kind of liuing creatures. They said that religion & adoration of the gods was first found out amongst them; and the sacrifices, processions, pompes, solemnities, and all such things, by the which honour was giuen them of men: of the which they had such recompense, that they were neuer vanquished nor overcome by any strange king; & that alwaies they had remained in liberty. And howbeit diuers princes had assailed with great armies to bring them in subiection, yet none of the had enioyed their Empire. Moreouer that they were the first that had invented the formes and vse of letters, and giuen themselves to the study of Astrology, as well by reason of their quick wits, and sharpnes of vnderstanding, whereby they exceed all other nations; as by the oportunitie of the Countrey which they inhabit: and that therefore they haue continual serenity, and tranquility of the aire, and haue not the seasons of the yere, disordered, and variable; but liue alwaies in one temperature. Moreouer that the Egyptians were descended of them; the Priests of both nations obseruing the same order and maner of doing their sacrifices, & vsing the like vestures, and ornaments.

For the prerogative of antiquity there was in times past great contention between the Egyptians, and the Scythians. For the EGYPTIANS sayde; that from the beginning when the world was created, where other lands burned on the one side by ouergreat heate of the sunne, & others on the other side were frozen thorough the extremity of the colde, in such sort that they could neither bring forth new men nor receiue strangers, if any had come thither: and especially before garments were inuented to keepe men from colde, and heate; and the artificiall remedies to correct the ill disposition of places: Egypt hath alwaies bin so temperate, that the inhabitants thereof are not molested with the great cold of winter; nor with the heat of Sommer. Also the land is so fruitfull thereof all thing necessary for the life of man, that not any where els is found a land so plentifull. Wherefore reason would haue it, that men should be first borne in that Countrey where they might best, and with most ease be nourished.

On the contrary, the SCYTHIANS saide that the temperance serued

to no purpose to proue the antiquitie, for when nature parted, and deuised extreme heat, & extreme cold into diuers regions; it is to be thought that the land which first remained vncouered & vnclothed of these two extreme qualities, did incontinently bring forth men, and beasts, which might there be nourished. And concerning trees, and other fruits they were varied according to the estate of the Countries. And for as much as the Scythians haue a sharper aire then the Egyptians, so are there bodies and their vnderstandings harder also then theirs. Neuertheless, if the frame of the world which is now diuided into two partes hath bin sometime all one, whether the whole earth were inclosed and inuironed with water, or that the fire (which hath engendered all things) held and possessed the whole world, in both cases the Scythians were the first: For if the fire possessed al, it must needs be that by little & little it was quenched to make place for the habitable earth; In which case it is to be thought, that it was first quenched on the north side, because it is the coldest region, and the Scythians are seated there: whence it cometh to passe, that euen at this present it is the coldest country that is knowne. And in regard of Egypt, and all the East, we must thinke that the heate was there but lately remitted; For yet at this day they haue meruailous heate there when the sunne is at highest. Also if the whole earth were at the first enuironed with water, it is to be thought that the places that are hyghest were first discovered; and that where the earth is lowest, there the water remained longest; and by consequent, that there where the earth was first discovered, and dried, there began first all liuing things to be ingendred: But the country of the Scythians is higher then all other lands, as appeareth by this, that all the riuers which do arise there descend to the poole Meotis, and from thence do take their course into the Ponticke Sea, and into Egypt: which Country of Egypt is so lowe, and so subiect to waters, that although so many Kings thoroughout so many ages, haue with great diligence, and expence, made so many rampyers, so many bankes, and dyches to keepe the land from being ouerflown by the impetuosity of riuers: because that when they held them in on one side, they ran out on the other, they haue so little preuailed that yet at this present, they are not able there to till the land, except the riuer Nilus be held in by Caulswais, and bankes. And it is not possible that this country did first of all bring forth men, which notwithstanding the bankes and caulies, yet by meanes of the mudde and dreggs which the riuer Nilus bringeth in and leaue there, appeareth yet all waterie. By these reasons both thone, and thother nation maintained their antiquitie.

But as concerning Egypt it is certaine that a part thereof was sometimes couered with water. All that which is about Memphis, towards the mountaines of Ethiopia, hath bin Sea by the opinion of Herodotus. And Strabo thinketh all the land which is from Siena vnto the Sea watered with the riuer Nilus, to haue bin at the beginning called Egypt, which was much increased, as one may see by the verse of Homer, sauing that the Isle of Pharos was a daies journey distant from firme land: which is now euen almost ioyning to Alexandria.

Alexandria. If these things be true, they show sufficiently that this land is not auncient. Neither can the Scythians proue their antiquity: If it be true that Herodotus sayth, that they began but a thousand yeres before the reigne of king Darius ouer the Persians. But as both regions by the reasons debated, haue not bin very apt for habitation of men: so is it better to beleue that land to haue bin first inhabited, which hath the aire most temperate: by which means the Egyptians said that they were most auncient. But as they by reason of the waters cannot alleage any auncient habitation, so neither can the Scythians because they dwell in a quarter which is afflicted with continuall colde. Wherefore it is more conformable vnto truerh to say that the middle region betwene them both, where the territory of Damasco is situated, hath borne the first men: (as the holy Scripture witnesseth) which is exempted from the commodities of Egypt, and of Scythia, and by reason of the situation is naturally more temperate then either of them both. Otherwise it is hard by humane knowledge, to know in what place, what people, or what nation hath bin the first; by how much space, or how many yeres it was afore the rest. Yet the opinion in times past touching the beginning of people was such; that at the beginning of all things the heauen, and earth had one onely essence, and forme; but that afterwarde the Elements being separated one from the other, the world tooke that order in which we see it now. Amongst which elements there befell into the aire that continuall motion which it hath; and to the fire for his lightnes that place which it hath about the aire; and for the same reason to the Sunne, & stars, the course which they naturally keep. That which was mixed with moisture by reason of his heauines remained in the same masse. Wherence was created of the moistest the sea, & of the hardest the earth being soft in it selfe, and myrie. Which when it was first dried, and made thicker by the heate of the sunne, after by force of the heate lifted vp, & made to swell vpwards, there grew together in many & diuers places therof certaine humours ingendring rottennes, couered and hid with thinne and tender skinned. As generation then is made in moist things by adding heate vnto it; and the aire blowne abroad by night feedeth it with moisture, which is strengthened in the day time by the power of the sunne: finally these rotten things being come as it were to their extremity, brought forth (as if the time of their childbirth had bin come) the figures of all sorts of creatures and liuing things, after those little skinned were broken. Of which liuing creatures such as had receiued most heate were made flying birds, and mounted into the higher regions; those which had most earth remained as serpents, and such other beasts, below: they which retained the nature of water, were put in the element of their complexion, and called fishes: Then the earth being made dryer from thence forward, as well by the heate of the sunne, as by the winds, left bringing forth any more such creatures. But those which were already made, begot others by continuall commixion. Men being thus formed sought their liuing in the fields leading a sauagelife without any order: vnto who the herbs & trees brought forth of the felues that which was necessarie

for their life; But the wild beastes became against them, and their enemies: in such sort, that to resist them and for their common profit, they began to assemble together, giuing aide one to the other, and seeking here and there safe places for their habitation. And these first assemblies were the true beginning of every people and nation.

THE CHALDEES. very skilfull in Astrologie, held opinion that the world had alwaies bin, that it had no beginning nor should haue no end. Aristotle hath bin of the same opinion, and that all liuing creatures were sempiternall. Plato in his third, and twelfth booke of lawes doubteth of the world, and of mankind, whether they were from the beginning or no; saying that the generation of men either had no beginning, or that it began an inestimable length of time before vs. The same authour in his Timæus, Critias, Menexemus, and his Politick, is of opinion, that by long tracte of time, the vigour of mens minds, and fertility of their bodies diminisheth by little and little, in such sort that our vnderstandings find themselves as it were deprived of their diuinity & the bodies void of their accustomed fertility: The God meaning to restore mankind into his former dignity, drowneth or burneth the earth, tempering in such sort the celestiall motions by himselfe which is their mouer, that the heauenly destiny giueth place and concurrith alwaies with his diuine providence. And that the earth being abundantly watered with fresh humour, and made fruitfull by the heat ensuing doth bring forth: or els that the rayne falling more plentifully after excessiue heates & drouths, there are engendred, or regenerated not only little creatures, but great ones also, being borne of the earth as of their mother: Of which opinion also were many Egyptians, Greekes, and Arabians, namely Algazel, and Auicen, with whom Aristotle agreeth in his Problemes, when he sayth, that in little mutations of times little creatures are brought forth, and so in the great greater, and very great in the greatest mutations.

THE IEWES, CHRISTIANS, AND SARAZENS, following the diuine prophet, and Lawgiuer Moyses, beleue that God hath made the world of nothing, and created Adam the first man, after his owne likenes, of the dust of the earth, and breathed in his face that spirit of life, and that he was made with a liuing soule; afterwards meaning to giue him helpe, and company, made a profound sleepe to fall on him, and being a sleepe took one of his ribbes, and made Eue thereof the first woman: That they were placed in an earthly paradise, where was plenty of all good things without pain or trauaile, and were driven from thence for their disobedience; and that of them two ioyned in marriage, haue proceeded all men dispersed ouer all the habitable earth. But Saint Augustine considering, that of the siue zones set downe by the auncient Astrologers, and Cosmographers, there were but two esteemed temperate, and inhabited, and that from the one it was thought they could not passe to the other by reason of the heate, which was in the midst called the burning zone, and that if it were so, it must follow necessarily, that the Antipodes came not of Adam, he chooseth rather to deny that there were

were any Antipodes, then to fall into any absurd impietie; or to gainelay learned antiquity in this point. But it is certaine both by the auncient and modern navigations, that there are Antipodes, as those of Caprobana are to the Spanyards: which is knowne by the aspect of heauen, appearance of the starres, hyding of our pole, and eluation of theirs, hauing (as hath bin said) euery thing contrary vnto vs, Sommer, and Winter, day and night, East and West.

THE GREEKS in their fables said, that Vulcan being amorous of Minerua, shed his seed on the land of Athens, from whence sprang the Athenians: who therefore vaunted themselves, that they were borne of their owne land without taking any original els where: vnderstanding by the earth al matter, and by Vulcan the fire, which moueth the earth, and quickeneth it: and that Ceres after the rauishment of her daughter Proserpina, hauing wandered long throughout the world, came into their Countrey, where she showed them the vie of wheate, where hence afterward it was manifested to all men: that their City hath not onely communicated such means of liuing to the indigent; but also was the first that established lawes; and set downe gouernment: and that in part it inuented the arts seruing for necessity, and pleasure; and in part hath approued them, or made them better, and more exquisite: obtaining the honour of Philosophy, by which all these things haue bin either inuented, or amended; and of eloquence which first tooke beginning in Athens, and hath there bin brought to perfection: that City hauing gotten by wisdome and eloquence such excellency, and reputation, that her Scholers were Masters of others; and that the name of Greekes was no more a name of a people or nation, but of reason and vnderstanding: and that the partakers of their learning were more esteemed Greekes, then those which participated of the same nature with them.

At this day the wandring ARABIAN S boast themselves to be the first of the world, hauing neuer bin mingled with other nations, and hauing kept entier (as they say) the nobility of their blood.

BVT OMITTING all these disputings, and boastings of nations, all fantasies, and humane reasons of Philosophers; we will rest our selues on the certainty of holy scripture, touching the creation of the world, and of mankind. And concerning the discourse of armes, and of letters which are here in question, we will begin it by the Egyptians: who being ingenious and valiant, seeme to haue bin the first that haue excelled, in wisdome, and power: from whom the Greekes drew almost all their knowledge, which we vse at this day: hauing not onely in estimation, but also in admiration both Egypt, and the Egyptians.

Amongst others, Iſocrates, that moſt excellent oratour, praying Buſiris, who made choiſe of that Countrey to raigne, in as the moſt commodious of all the world, writeth thus: for conſidering other places not to be conveniently ſituated in reſpect of the nature of the whole world, but that ſome are too much ſubiect to raine, and others otherwaies moleſted; and that region to be in the faireſt ſeat of the earth, and moſt abounding in all ſorts of good things, and enuironed with the riuer Nilus, as with a naturall wall, which not onely keepeth, but ſatneth it, being inexpugnable to ſtraungers that aſſaile it, and much profitable to thoſe which dwell neere it, by the waterings and other commodities which they receiue of it, whoſe induſtry alſo he hath made almoſt diuine in matter of tillage. For by his meanes they haue both raines and drouthes in their diſpoſition: which are beſtowed by Iupiter elſewhere. Their felicity is ſo great, that if one conſider the excellency, and goodnes of the Countrey and their ſpacious fields, he will thinke they inhabit the maine land; if the commodities wherewith it aboundeth which are caryed out, and thoſe which not growing there are brought in thither from other places, he will thinke that they dwell in an Iſland. For the riuer running here, & there, and watering it thoroughly, doth furniſh them with two meruailous commodities. Buſiris then began where wiſe men ought to begin, chooſing a faire place which ſupplied all things needfull for the inhabitants abundantly. Then diuiding them by orders, and eſtates, he appointed ſome for ſacrifices, others for handy crafts, and others for warfare; thinking that ordinary neceſſities and commodities ought to be furniſhed by tillage, and by trades, but that the protection of them was moſt aſſured by the exerciſe of armes; and deuotion towards the Gods. Accompliſhing then all the perfection required in a good law maker, he ordained that euery of them ſhould alwaies exerciſe one trade, knowing that they which change oft, cannot vnderſtand any thing well, nor do any thing perfectly; but thoſe which are alwaies conuerſant about the ſame things, do commonly excell. Whence it is come to paſſe, that the Egyptians in euery art do excell ſo much all other Artifiſans, as good workmen are wont to excel the vnſkilful and ignorant. Moreover they obſerue ſo good order in adminiſtration of their kingdome, and alſo other publicke gouernment, that the moſt famous philoſophers diſputing of ſuch affaires, prefer the gouernment of Egypt aboue all theirs. Alſo to him we muſt refer as to the principal authour, the ſtudy and exerciſe of wiſedome: for he ſo aduantaged the prieſtes firſt that they might maintaine themſelues in chiefe place with the holy reuenues: that afterwards great holynes being by their lawes required of them, they might liue temperately, and being exempted from warfare, and other charges, they might reſt in quiet.

THEY enioying then this commoditie, haue inuented Phyſicke to helpe the

the body; nor that which vſeth dangerous medicamētſ, but thoſe which may as ſaſely be taken as the daily meates; and neuer theleſſe are ſo profitable that they which vſe them are ſcene to be luſty, and able of body, and to liue long. And for medicine of the minde, they haue propoſed the exerciſe of Philoſophy, which can make lawes; and ſearch out the nature of thinges. Hee committed to the auncienter ſort the beſt charges, and perſwaded the yonger, leauing pleaſures to, giue themſelues to Aſtrölogye, Arithmetick; and Geometry: which faculties are thought by ſome to be profitable in many things. The others indeuour to ſhow that they follow vertue earnestly. Their piety, and deuotion towards the Gods is worthy of great praiſe, and admiration. For they which diſguiſe themſelues in ſuch ſort, that they may be the more eſteemed thorough a ſhow of knowledge, they hurt thoſe whom they deceiue. But they which intermeddle in diuine matters, in ſuch ſort, that they make the rewards and puniſhments of the other liſe to appeare more certaine then the preſent, they profit men much. For they which at the beginning put ſuch feare into vs, haue bin the cauſe of ceaſing amongſt vs all brutiſh wildneſſe. Wherefore they rule theſe affaires ſo holily and ſeruerently, that oaths are more religiously obſerued amongſt them, then in other places; thinking the puniſhment to be incontinently propoſed for euery offence; except it be hidden for the preſent, and the auengement reſerued for the children and poſterity: wherein they do not erre; for he hath ordained them many and different exerciſes of religion, ſetting downe by Lawe certaine beaſtes to be honoured and worſhipped by them, which are diſpiled amongſt vs: not that he was ignorant of their ſmall power, but becauſe partly he thought the common people was to bee accuſtomed to do what ſocuer the prince commaunded them; and partly, becauſe he would make triall in manifeſt things what they would do in thoſe that were hidden: Iudging that ſuch as would contemne them, would parauenture contemne greater alſo; and they which obſerued order indifferently and equally in all things, did make prooſe of their conſtancy in obſeruing of religion.

Many other things remaine to be ſaid touching the holines of the Egyptians, which haue not come to my knowledge alone, nor to me afore the reſt: but many notable perſons haue vnderſtood them heretofore, and do vnderſtande them now, of which number was Pythagoras the Samian, who went into Egypt, and was their diſciple, and firſt brought Philoſophy into Greece: hauing more care then any other of ſacrifices, & conſecration in the Temples, thinking that if by it he obtained nothing the more of the Gods, at the leaſt that he ſhould be in a greater reputation amongſt men: as it happened vnto him. For he hath bin ſo much eſteemed, that all the yong men deſired to be his Scholars, and the auncient chooſe rather to haue their children in his ſchole, then at home to looke to their houſhold; whereof we muſt not doubt. For euē at this day, ſuch as ſay, they are his diſciples are more eſteemed holding their peace, then others that ſpeake eloquently.

P L A T O in his Timæus, telling of the voyage which Solon made in-

to Egypt, and how informing himself touching the auncient things of the priests of that place, who understood them marvailously well; which that he found by experience that he, and the rest of the Greeks understood nothing in respect of them: and that they were all yong of vnderstanding having no old opinion taken from antiquitie, nor any hoarheaded science. Then he summarily described the Egyptian government: In the which first the priests were separated from the common people; and then the Artificers kept their occupations severally by themselves, and not indifferently mingled one amongst another. The like did the shepherds, hunters, and labourers. Also the men at armes and Souldiers were separated from the rest, having no other charge, nor commaundement by the Law, but to follow armes. And moreover what care the law had of prudence, and temperance; of diuination and of Physick to preserve the health of the inhabitants; and of all other sciences agreeable.

ARISTOTLE in his politicks confirming this, saith that it is not newly, or lately come to the knowledge of Philosophers, touching matter of state that a City ought to be divided by exercises; and that there should be a difference between the Souldiers, and Labourers: For, this order, saith he, is observed yet in Egypt at this day, being so ordained by Sesostris.

PLUTARCH in his discourse of Isis and Osiris writeth, that in Egypt the kings were chosen either of the order of the priests, or of the men of warre: because thone order was reuerenced and honoured for valiancy, and thother for wisdom: and he that was chosen from amongst the men at armes; presently after such election was also receiued into the order of priesthood, and to him were communicated and discovered the secrets of their Philosophy, which couered many misteries vnder the vaile of fables, and vnder tales which obscurely showed the trueth; taking heed warily least they should profane their wisdom, in publishing too much that which appertaineth to the knowledge of the Gods: which is witnessed by the wisest & most learned men of Greece, Solon, Thales, Plato, Eudoxus, Pythagoras, and as some say Lycurgus himselfe, which went of purpose into Egypt to confer with the priests of that Countrey: That Pythagoras was well beloued of them, and he also esteemed them very much; in so much as he would ymitate their mystical fashion of speaking in hidden words, and hide his doctrine and his sentences vnder figured, and enigmaticall words, those letters which in Egypt are called Hieroglyphick being almost all like vnto the precepts of Pythagoras.

HERODOTVS the historian speaking in his Euterpe of the Egyptians affirmeth those which inhabite the fruitfulllest Countrey to be the most polished, and of the best vnderstanding of any that euer he was acquainted with. And that in truth they were the most healthsom next to the Africans, because the seasons of the yere change but little, diseases being bred in men by sodaine changes; and especially by the changing of those seasons. That it was given him to vnderstande by the Priestes, that in three hundred fortie and one generations they had so many Kings, and highe Priestes, and that in

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the space of one thousande three hundred and fortie yeeres, the sunne had foure times changed his accustomed course, arising twice in the west part, and setting also twice in the East; and that yet notwithstanding Egypt had not changed any thing, neither in the fruitfullness of the ground, nor in the nature of the riuer: nor yet in diseases, nor terme of life and death. In such reputation haue the Egyptians bin amongst the best learned of Greece.

TOUCHING themselves they boasted that they had inuented Astrology, Arithmetike, Geometry, and many other sciences; and that the best Lawes had bin inuented by them: especially the Thebanes, the situation of their Countrey helping them greatly being plaine and without cloudes to knowe the mouings of the starrs which arise, and fall. And they haue so diligently obserued the eclipses of the sunne, and moone, that by them they haue first prognosticated many things to come, foretelling often (to the end men might the better prevent it) the scarcitie or abundance of Come, and fruits, the imminent maladies both of men and beasts, the earthquakes, appearing of Comets, and other things that were hard to be knowne: which were certaine vnto them, by long and continual experience. This was the true and proper office of their priests, who were in great authority as well because they had the charge of diuine things: as for that they were full of knowledge, and taught others: And whereas the whole publicke reuenew was diuided into three partes; they took the first portion; to the end to employ it in administration of sacrifices, and on their necessities: They were called nere vnto Kings to giue counsaile in matters of consequence, both they and their children being exempted from subsidies: and holding the second place to the king in honor & dignity. Thother portion of the reuenew appertayned to the Kings, who employed it on the warres, and on maintaining their estate, and traine, and in recompensing such as deserued: whence it came to passe, that the people was not any way oppressed with tributes, and new subsidies. The third part was receiued by the nobles, and other men of armes; wherein they were all exercised, to the end that by such intertainment they should be the readier to vndertake all military hazards, and that lyuing better thereby, and more at ease, they should be the more inclined to beget offspring of their bodies: whence it came to passe that the Countrey being peopled by this meanes had no need of forraigne Souldiers. They neuer learned any base or mechanical science, but gaue themselves wholly to armes: which exercise was taught from hand to hand, by the father to the sonne. Concerning their arts and handycrafts, the Egyptians workes were very well wrought, and euen come to their perfection; for the Artisans of Egypt employed themselves onely about workes which were permitted by the Law, or which they had learned of their fathers: And it behoued euery one to shewe to the gouernour from yere to yere whereof he liued: Otherwile for default of so doing, or not shewing his manner of liuing to be iust, and reasonable; he was led presently to death. And whereas that Countrey was more stored with people then any other of the world, and furnished with

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such

such excellent Artificers; their kings haue built such great Cities as Thebes, and Memphis, and erected and made meruailious pyramides, temples, labyrinthes, colossies, obeliskes; and other like workes the greatest amongst men; which enuious age thorough our long tract of time amongst so many changes of Lordships could not yet confume.

Furthermore the country of Egypt hath alwaies seemed to be the most excellent of all others; as well for that it is marvellously strong, and well bounded; as for the pleasing beauty of the whole Country. For on the West side it hath the great deserts for defence; and a part of the wyld Lybia; which is not only difficult to passe ouer, but very dangerous also for want of waters, and barrenes of all other things: Towards the South it is enuironed with the feluses of Nilus; and with the mountaines adioynning. And to come downe from the higher Ethiopia, for the space of three hundred leagues, the river is not easily nauigable, nor the way by land easy to be undertaken: if it be not byeking; or with great prouision of victuals. On the East side it is fortified with the fameriuier, and with a deepe and hollow marish ground, more then twelue leagues in length being betwixt Syria, and Egypt. On the North it is enclosed with a Sea which hath no haucens; and whert it is verry difficult to finde landing. Being by this means very safe and strong, it was first gouerned by the native Kings of the Country: after by the Ethiopians, Perlians, Macedonians, Romans, Greekes, Caliphes, Soudans; and at this day by the Turkes.

Amongst all the Kings borne in the country or aliens, which euer reigned there SESOSTRIS was the most mighty & most magnificent, hauing excelled in valiancy, and felicity, not onely the Assyrians, and Persians, but also the Macedonians, and Romaines. His father being aduertised by reuelation of his greames to come, to the end to make him worthish to rule the Monarchy of the whole worlde; he assembled together all the children that were borne on the same day with his sonne, & caused them all to be instructed in the same discipline with him: thinking that being so brought vp together, they would loue one another the more; & be the better help to one another in the wars. First of al then, going against the Arabians with an army of these, being hardened with paine, & accustomed to sobriety, he brought vnder his obediēce all that nation which was free & at liberty before; then the greatest part of Lybia, being yet very yong; & lifted vp in courage by the successe of his expedition, he applyed al his fantasy to make himselfe Lord of al the world, gathering together an army of fixe hundred thousand foot, foure and twenty thousand horse, eighteen thousand chariots for war, & foure hundred ships on the red sea; finding out first theuie of galleis: ouer all whom he appointed Capitains the most part of those which had bin brought vp with him (as is layde) accustomed vnto warre, and from their youth giuen to vertuous exercises. With this great force hee conquered on the one side Ethiopia, and all the Isles of that Countrey, and all the Sea-coast towards the Indies; on the other side Asia the great: ouercomming not onely those nations which were afterward

praise, by the fauour, and aduancement which he gaue to all arts: founding that most famous schoole in Alexandria the head City of his kingdome, to communicate to all students the sciences, (which before were only managed by Priests, and handled in the Egyptian tongue) which he caused to be translated into Greeke; where he assembled from all parts learned men to teach them, proposing them honourable rewards: there built he that magnificent *Museum*, which he endowed with good reuenues, for the intertainment of Scholers; and erected in it that most famous Library, furnished with seuen hundred thousand volumes: which foundation was after augmented by the Romain Emperour, and continued euen till the Mahometans vsurped that kingdom; whence they banished both the Greeke tongue, and the auncient Egyptian with their sciences; though they had bin there continued almost three thousand yeres, especially the knowledge of celestiall motions, and of naturall things: amongst the variable accidents of so many monarchies as of the Ethiopians, the Egyptian, Assyrian, Median, Persian, Macedonian, Parthian, and Romain.

OF THE POWER OF THE

*Assyrians, and learning of
the Chaldees.*

IN ASSYRIA raigned in olde time many Kinges borne in the fame Country, whose names and deedes are both abolished by long course of yeres. But he amongst them which first got learned men to writ his deedes, was N I N V S, who being by his nature enclined to warre, and greedy of glory, subdued the first nations by force, and inuested himselfe with the monarchy, stretching out his dominions farr and wyde thorough out Asia with an incredible army of seuteene hūndred thousand foot, 2. hundred thousand horse, ten thousand sixe hundred chariots armed with hookes: by meanes whereof he subdued in seuteene yeres all the nations bordering on the bankes of the East sea, and their neighbours; as the Egyptians, Phenicians, those of the inner Syria, Cilicia, Pamphilia, Lycia, Caria, Mysia, Lydia, Troada, Phrygia, which lyeth on the Sea Hellepont, the Countrey of Propontida, and Bithinia, Capadocia, and the other nations which border on the great Sea; not leauing any vnconquered, from Nilus to Tanais. He added besides to his estate the Cadusians, Tapyres, Hyrcanians, Dranges, Deruices, Carmanians, Coronians, Rombians, Vocamians, Parthians, Persians, Sulsians, Caspians, Baetrians, and many others, which, it were too long particularly to recite. Then his army retorning into Syria, he chose a commodious place to builde a City, which (as hee had surmounted all other Kinges in glory of his great deedes) hee purposed to make so great, that there was neuer afore the like thereof in greatnesse; neyther could there euer since bee founde suche another. And assembling from all partes

partes great number of workemen, with the prouisions necessary for such a worke, he built his Citie on the riuer Euphrates, making it not altogether square, nor equally compassed on all sides, of alike length; but longer on two sides, then on the other two; and each side of the long wall was twenty miles in length, and a side of the lesser wall not much lesse then twelue miles, so that it had in all three score and two miles in circuit: And without doubt Ninus was no whit deceived of his intent: for there hath no Citie since bin found of so great compasse; neither of such sumptuousnes, beautie, and magnificence. Then to make it populous, and well inhabited, hee compelled the Assyrians, especially those of the richer sort, to make their abode there: and of other neighbour nations receiued such as would come thither: ordaining that the Citie in memorie of him should be called NINIVIE.

After whose death SEMIRAMIS his wife held the kingdome of Assyria, showing her selfe as magnificent in riches, conquests, and triumphes, as euer any man had bin: It is said, that being a little girle, she was cast into a desert full of rockes, where there was a great number of birdes, which by gods will nourished and preferred her; bearing vp the child with their winges, and feeding her with milke, and after with cheefe, which they stole from the shepcoates adioyning: which being discouered by the shepherdes, who found their cheefes to be gnawen, and perceyuing the child to be of excellent beautie, they offered her to their gouernour: who hauing no children, brought her vp carefully, as if she had bin his owne; afterwards being growen, by reason of her beautie, and good behauiour, she came to the knowledge of king Ninus, hauing holpen him by her dexterity to take the Citie of the Baetrians; so that he fell in loue with her, and married her: Yet was not her death lesse admirable then her strange nourishment; for after she had made great Conquests, buylded sumptuous edifices, assailed the Indians with an armie of three Millions of foote, five hundred thousand horsemen, and a hundred thousand chariots, (as hath bin said) and at her returne giuen order for gouernment of her kingdom, she vanished away, and was transported sodaintlie (as hath bin beleued) amongst the Gods. Some saie, that she was turned into a Pigeon, and that she flew away with a great number of birdes, which came into her chamber. Desiring to match, or to goe beyond her husband in glorie and magnificence, shee vndertooke also to buyld the Citie of B A B Y L O N, assembling artificers from all partes: as Cutters, Caruers, Masons, and work-maisters for this effect; and making prouision of stufes necessarie for so great a buylding; which to make vp and finish, shee caused from all Nations to come to the number of three Millions of men; and built her Citie on both sides of the riuer Euphrates, which passed thorough the midst of it; ouer which shee made a bridge halfe a mile in length, and of thirtie foote in bredth, and two palaces at the two endes thereof: The walles were fortie five miles round about, hauing many towers of equal distance one from the

the other, which were three-score and one adome in height; and a hundred gares all of brasle, with their hinges and pillars. The Citie was diuided into streets, the most part straight, full of houses of three and fower stories high, of palaces, castles, and temples, correspondent to such greatnes and magnificence, with altars, statues, tables, and other ornaments of incredible riches: which the succeeding kings augmented, vntill the vsurpation of the Persians, which took away part, and ouerthrew the rest. Herodotus affirmeth, that it was the greatest and strongest of all others next after Ninieue; and that it was the fairest that euer he saw. By such works of Ninus and Semiramis it appeareth, that Architecture, and all manual sciences were then in great perfection, and estimation. B E L V S the father of Ninus was the first obseruour of the Starres in those parts, and ordayned the Priestes, Naturalists and Astrologers. Z O R O A S T E R king of the Baſtrians, whom Ninus ouercame in battaile, was the authour of Magick. And according to the supputation of Eusebius, A B R A H A M was the first founder of true Religion, the first that fulfilled the Law of nature, and thought of the diuine Law; the first that perswaded men to worship one onely God against the Pagans, and Idolaters; & the first that draue away the darknes of errour, & vndertook warres against the wicked: for this cause he receiued so much honour, that God spake vnto him, and promised to multiply his posterity, about the starres of heauen, and sandes of the sea, and that in his seed all Nations should be blessed; comming thereof the redeemer of the world, which before was vterly lost and ouerthrowen: of which promise, both the Mosaical and Christian Law took their beginning: And Mahomet himselfe to couer his deceit, and win the more people, said; that he preached no other thing, but the beliefe of Abraham, which he pretended to restore.

B V T young N I N V S their sonne, taking the kingdom after them, and making peace with all his neighbours, liued in pleasure, and idleness out of the sight of men, shut vp for the most part in his palls: But for the safetie of his kingdom, and that he might be feared of his subiects, he leuied euery yeare a certaine number of souldiers, and out of euery prouince ordayned them a Captaine. And when all his armie was assembled without the Citie of Ninieue, he appointed ouer euery Nation an other Captain of the wisest and skilfullest of those that were about him. The yeare being ended, he sent home his first souldiers to their houses, and had others out of the prouinces: whence it came to passe, that his subiects were the readier to obey for feare, which they had of the souldiers remayning alwaies in the field: And if any had failed of their dutie, or rebelled against him, they were readier also to make satisfaction for feare of punishment. Thinking also that such changing from yeare to yeare, might serue to this end, that his souldiers and Captaines might not so readily knit themselves together to conspire against him: for to be continually in the field exercised in the art militarie, maketh the souldiers harder and stronger, and the Capitains wiser, which hath often bin an occasion to them of departing from the obedience of their common wealth, or seruice

seruice of their Prince: which point was ill considered of the Romans, when they liued in a common wealth; and afterward by their Emperours. For the prolongation of generall charges in warre, by succellion of time destroyed the common wealth by two inconueniences: The one, that by this meanes lesse number of people was exercised in militarie charges, and offices; and by consequence the reputation restrained to fewer persons: The other, that one man alwaies commanding ouer an Armie, made it partiall and affectionate vnto him, so that in time it forgot the Senate, and acknowledged no head but him: So did Sylla, and Marius find souldiers to follow them against the publike weale: So Iulius Caesar by the continuation which was made him of his charge in Gaule, had meanes to seize on his owne Countrey. Likewise the ordinarie armies which the Emperours intertayned, as well neere vnto Rome, as on the frontiers of the Empire, ouerthrew many of them, and the Empire also; setting vp Caesars, and pulling them downe at their appetite, hauing sometime choisen many of them in diuers places, at the selfe same time; whereof great warres arose. This king then, to the end to prouide for such inconueniences, established (as hath bin said) the Captaines of his armie, the Gouernours of prouinces, the Stewards of his household, and other officers of his house; and also the Iudges of euery prouince, and other charges of his estate: thinking as for the rest, that the Prince his vnknown maner of luying, made his pleasures secrete, and that none dared to blasphemize him; as if he were God inuisible.

Wherein he was followed by the other succeeding Kinges, euen till S A R D A N A P A L V S, in whose time this kingdom was translated to the Medians. He was the most effeminate that euer was borne, so that he abode alwaies amongst women, handling the distaffe, and spinning in womanish apparell; more wanton in looks, in apparell, and gesture, then the most wanton of them; to whom he diuided their workes, cloathing himselfe sometime with a crimson gowne, and sometimes with fine Tissue: He painted his face, and his whole bodie, and counterfained his speech after the imitation of women: He did not onely desire to haue euery day meates and drinckes to prouoke him to lust, but gaue himselfe wholly to pleasure, abusing sometimes the office of a man, and sometimes of a woman; without all honestie, without regard of sexe, or of shame; in such sort, that beeing altogether drowned in delights, he scarce shewed himselfe abroad at any time. These fashions were the cause, that two of his Lieutenants, Beloch the Babylonian, and Arbaces the Median, had him in disdain; and conspiring against him through contempt, made warre against him, after they had distamed him as loose, and effeminate: who at last presented himselfe against his will in battaile in the field, with his effeminate companie, without order: but hauing had the worst, he withdrew himselfe hastily into his royall palls, in the which he caused to be raised in a back

a back and secret roome, a peece of timber work; being of great peeces of wood, fower hundred foote high, in maner of a Pyramis, and within left a great space void: In such sort, that in the midft there was an other place made of Carpenters worke, furnished with great and long tables, and was large a hundred foote square, which is fower hundred foote round: There within he caused to be set fower hundred couches of gold, which serued to make magnificent bankets, after the old fashion; and aboute ouer against them as many tables of gold. But the tower was girt in such sort, and compassed with great and heauie stuffe, that there was no going out, nor opening, but onely to haue light from the top: This being done, he made his wife, and his Concubines, and the women of his Court which he loued best, to enter into it; not knowing, nor doubting anything what he meant to do; then went he in himselfe, and there caused himselfe to be shut in, without hope of euer going out: But before, he had caused to be brought thither a thousand myriades of gold, and a myriade of myriades of silver, and a great number of royal vestures, and precious stones. Then his Chamberlaines, and Eunuches (in whom he put all his trust, and of whom he had taken oathes to do it) put fire in this pile, which endured fiftene daies: So Sardanapalus burned himselfe with all his riches, doing in that thing onely the act of a man. Budeus valuing it all after our maner, accounteth that he spoyled the earth, or would haue spoyled it, of the value of fiftie Millions of gold. These two Lieutenants diuided afterwards the Monarchie betwixt them; Beloch was king of Babylon, and Arbaces of the Medians. Aristotle in his politicks, doubting of the end of Sardanapalus, and of the Kingdom of Assyria, saith, that if that had not hapned vnto him, which is reported, yet that it might befall to any other king, gouerning himselfe after that sort. Moreover, the Chaldees in Assyria were appointed to haue care of holie things; and did nothing but studie all the time of their life, being reputed verie skilfull in Astrologie. Many among them did prognosticate things to come, as if they were Prophets, and were wont to know how to diuert euill fortune coming towards men, and to bring them good by sacrifices, and prayers. Besides they expounded dreames, soothsayings, and prophecies: wherein they were verie expert, as hauing bin brought vp therein; and taught by their fathers, still continuing and persevering in the same: for dwelling in plaine countries, where the aire is commonly without clouds, or raine, and where there are no hills to hinder the sight of the heavens, they had meanes to apply themselves wholie to contemplation of the Starres, obseruing their mutual concursions; how they approach or recoile thome from thother; what are their conjunctions and oppositions, and what becommeth of them, in what seasons, and how they are hid, and then appeare againe; the signes of good or ill fortune to come, which they bring in particular to euery person, and in generall to townes, and to peoples. In which obseruations they affirmed that they had imploied CCCC lxxij. thousand yeares: from the time when they began them, vntill Alexander the great went vp into Asia: which space is vncredible.

incredible. Neutrithles, all agree in this, that the Chaldees were most skilfull in the doctrine of the heauens, because they had continued the studie thereof longest. Plato in his Epinomis, acknowledgeth Astrologie to haue bin begun in Syria; and Egypt, where by the serenitye of the summer season, almost all the starres are cleereley seen; and that time out of mind the obseruation of starres had bin there continued, and there hence brought ouer to the Greeks. Notwithstanding, Simplicius a Greek Commentator on Aristotle witnesseth, that Aristotle did write vnto Calisthenes, being in the armie of Alexander, that while others were busied about the spoile, and pillage of Babylon, he should diligently inquire of the antiquitie of the Chaldees; and that Calisthenes answered, that after hauing imploied all diligence therein, he found their historie not to exceede the terme of one thousand nine hundred and three yeares. Others do not onely attribute to the Chaldees the praiſe of Astrologie, but also of many other Arts; and that Prometheus of that nation, for hauing showed the mouings of the Planets, and opened the misteries of nature, was accounted vnder the couerture of a fable, to haue stolne out of heauen the sacred fire of Pallas; and to haue giuen a soule vnto man, which he had fashioned before of earth: After that in reuenge herof, and punishment of this boldnes, he was had by Mercurio to the high mountain Caucasus, and fastned to a great rock: signifying his great assiduitie in contemplation of Heauen, and of nature. Now the Chaldees held opinion, that the world had alwaies bin, that it had no beginning, and should haue no end; the order and forme of all things being made by the diuine providence: and that the celestiall affaires are not casually or naturally guided; but by the firme and determinate will of the Gods: saying, that the greatest force, and influence of heauen, doth consist in the planets; and that the knowledge of such elements is knowen, as well by their ascendents, as by their colours. Sometimes they showed visible, to peoples and countries, to kings and priuate persons, such things as might helpe them, or harme them; gathering the certaintie thereof by the windes, or by the raines, sometimes by the hearts, and by the Comets, by the Eclipses of the Sunne, and Moone, and by many other signes serving greatly for the birth of men, to haue good fortune or bad; and that by their nature and proprietie, especially by their aspect, one might easily know things to come: hauing told vnto Alexander, that he should fight with Darius; and after to Antigonus, Nicanor, Selgicus, and other Kings; and likewise to priuate persons so evidently, that which was to happen vnto them, that it seemed a miraculous thing, and about the vnderstanding of man. But when the raigne of the Assyrians failed, the Medes on the one side, and the Babylonians on the other, ruled in Asia: who followed the maners and customes of those which were their Lords before; hauing no peculiar singularitie either in armes or letters: and therefore I will dwell thereon no longer. Besides that, these affaires are so auuncient, and so far from vs, that many esteeme as fabulous whatsoeuer is written thereof: Wherefore I will come to the Persians; who are better knowen; and to the raigne of Cyrus being

being the founder of their Monarchie: where beginneth the historie of the Greekes; and in whose time also philosophie was first manifested.

OF THE POWER OF THE

Persians, the learning and Religion of their Magas.

THE PERSIANS were first shepherds, born in a hard countrie, which made them strong; inabling them to remain in the open field, to watch and traualle in the warres: They did eate nothing ordinarily but bread and herbes, with some venison; hauing neither figgs, nor any other fruit, by reason of the rudenes, and barrennes of their countrie: They drank no wine, but contented themselves with water, euery one carrying his dish to drink it in, when thirst came vpon him. They took no refection nor repast, without doing of some exercise before, which was principally hunting: Their children went to schoole to learne Iustice; as they do in other Countries to learne Letters. All their habit or rayment was of skins; as wel for their leggs as for the rest of the bodie.

HERODOTVS bringeth in ARTEMBARES (speaking thus to the Persians; Seeing that Iupiter hath giuen you the Monarchie, and to thee CYRVS, power to destroy Atyages; go yet further: for the land which we hold is little, hard, and barren; and we must go from it, to win a better elsewhere. There are many neere about vs, and many farther removed from vs of the which, if we once possesse but one; we shall be admirable to many others. And surely men that rule, ought to think on these things: for when shall we haue better occasion, then when we are Lords ouer many men, and ouer all Asia? CYRVS hearing these words, commaunded they should be put in execution: but in commaunding, warned them also to prepare themselves not to rule; but to be ouerruled: for it is so, that soft Countries make soft people; because it is not proper to one land, to beare both delectable fruits, and valiant warriours: Then the Persians repented them, chosing rather to rule dwelling in an vnfruitfull land, then to serue others, sowing and labouring of the faire fieldes. The same CYRVS in Xenophon, sheweth his people, that watching, and traauyling, enduring of labour, and vling of diligence, had enriched them: Wherefore saith he, it behoueth also that hereafter you be vertuous; holding for certaine, that great goods, and great contentments will come vnto you, by obedience, constancie, vertue, paines-taking, and hardines in vertuous, and perilous interprises. CYRVS then is he, which first put the Persians in reputation, making them Lords ouer the Medes; whose vassals and tributaries, they were before.

But as in all the great effects of nature, and notable mutations of mankind, God raiseth vp ordinarily great, and excellent Princes, adorned with rare vertues, lifted vp in great authoritie, to found Kingdomes, and Empiers; to bring in good lawes, and maners of liuing in Religion, and politike government; and to further the arts and sciences: whose birth and death are foretold

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long time before, by oracles, prophecies, and signes in Heauen and earth: and after their death, reuerenced with diuine honours. So GOD meaning then to establish in Asia a most mightie Monarchie, and to bring Philosophie into the world, at the same time; he raised vp CYRVS, as praise-worthy a Prince, as any other hath bin either afore, or after him. It is he alone amongst all the great Lordes and Capitaines, of whom histories do make mention, that could obserue modellie in all his prosperities, and victories; and bridle his absolute power and authoritie, with equitie and clemencie. But from whence may wee haue a more certaine testimonie of his excellencie, then from the Prophet *Esay*, where he was named two hundred yeares before he was borne; and is called of GOD his king, promising to hold his right hand, that hee might take stronge Townes, and subdue mightie Nations, and humble the great Kings of the earth. And he chose him amongst all the Princes of the Gentils, to reedifie the Temple of Ierusalem, and deliuer the Iewes from the Captiuitie of Babylon, in the which they had long remained; restoring them to their full libertie, and vse of the true Religion.

The words of *Esay* are these. *The Lord saith thus to CYRVS his anointed: I haue taken the right hand, that I may subdue the Nations before his face, and that I may weaken the raines of Kings, that the doores may be opened before him, and that the gates be not shut. I will go before him, and make the crooked waies straight. I will breake the gates of brasse, and will bruse the barres of yron, and will giue the treasures laied up, and the things hid in secret places; that thou maist know that I am thy Lord the God of Israel, calling thee by thy name, for my seruant Iacobs sake, and for Israel my chosen. I haue named thee by thy name, though thou neuer knowest me.* But though fortune were verie contrarie to him at the beginning; yet did GOD neuer forsake him: but following the prophecie, deliuered him from many dangers, and inconueniences. ASTYAGES king of the Medes had a daughter called Mandana, of whom he dreamt in his sleepe, and it seemed vnto him that he saw her make water in such abundance, that she filled all the Citie of Ec-batane, and from thence watered and ouerflowed all Asia: He proposed this vision to some of his Magas, expounders of dreames, and was afraied with that which he learned of them: Wherefore, when Mandana was of yeares to be married, hee would not giue her to any Median Lord, but gaue her to a Persian, whom he found of a good house, and of sweet and peaceable maners; though he esteemed him lesse then a Median of meane estate. Mandana beeing married to this Persian, called Cambyles; the first yeare of their marriage Atyages had an other vision, and dreamed that he saw a Vine comming out of the wombe of his daughter, and spreading ouer all Asia: which he proposed to the deuiners, as before, and hearing them, sent into Persia for his daughter, being already with child; who being come, he commaunded she should be carefully kept, purposing to put her child to death: because the Magas had told him, that the sonne of

his daughter should one day raigne in his place. Wherefore, as soone as she brought forth a child (who was called CYRVS) he appointed Harpagus his greatest favorite, and trustiest seruant, to put him to death; who gaue him to a Shepheard, to be exposed for a pray to wild beastes: which the shepheard did, and left him in the midst of a forest, wrapped in a blanket of cloth of gold, and a mantle of diuers colours: whither retourning afterward, he found a bytch by the child, which gaue him suck, and defended him from the beastes. Wherefore, being moued with the same pitie which moued the bitch, he brought the cradle into his Cabin, and nourished the child as his owne, till he was ten yeares of age; when he was chosen king amongst the children: In which charge, bearing himselfe more brauelier then the estate of a shepherds sonne yeilded, in appointing to euery one their offices, and estates; some to buyld him houses, and castles; others to be of his gard; one to be as the eye of the king; another ordayned to make report vnto him of the government of his affaires; and chastising roughly such as disobeyed him; he became knownen, and was brought back againe to Asyages: who brought him vp, thinking his dream to be accomplished in this childish royaltie.

But being woxen greater, he became most warlike; and hauing at the beginning of his conquests but thirtie thousand fighting men; afterwards as he increased in Lordships, he augmented his forces, and gathered together sixe hundred thousand footemen, sixe score thousand horsemen, and about two thousand chariots, armed with hookes: His Empire being the greatest and the fairest that euer king had in Asia: bounded towards the East with the red sea, towards the North with the sea Euxinus; on the West with Cypres and Egypt; and on the south with Ethiopia. He conquered first the Countrie of the Medes, and the Hircanians, which yeilded themselves vnto him of their owne free will; then subdued by force the Assyrians, the Arabians, and Capadocians, the inhabitants of thone, and thother Phrygia; the Lydians, Carians, Phenicians, and Babylonians: He ouercamethe Baetrians, Indians, and Cilicians: Moreouer also the Saques, Paphlagonians, Magadides, and many other Nations. Likewise he made himselfe Lord of the Greeks dwelling in Asia; and passing the sea, he vanquished the Cyprians, and Egyptians. He besieged and tooke Babylon, which, it was incredible that it might either be built by mans workmanship, or destroyed by humane power: And neuertheless, he assailed it as an enemy, spoiled it as vanquishour, and disposed of it as Lord. He brought vnder his obedience so many Nations, which were not of his language, nor vnderstood not one another: and stretched his dominion ouer so many Regions, by the feare of his name: In such sort, that he astonished all the world, and none durst resist him. This notwithstanding, he made himselfe so much beloued, that they desired neuer to haue any other Lord; and they reuerenced him as a father, gouerning so great an Empire, and of such largenes, by a meruitous order which he set downe when he was in peace: Prouiding for his residence, counsaile, audiences, his gards, the estate of

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his house, the seruice, exercise, and health of his person; the traine and followers of his Court; diuision of his prouinces, and governments of garrisons in fortresses, and frontiers; his reuenue, iustice, and soldiery: Showing himselfe religious, venerable, magnificent, liberal, and worthe to be imitated in all actions, by the Princes that followed after him: It is said that *Alexander*, hauing found the sepulcher of Cyrus vncouered and defaced; caused him to be put to death which had done it: And hauing read the inscription, which was in Persian letters, and words, he willed hit also to be written in Greeke vnderneath; and the substance of the inscription being this: *O Man whatsoeuer thou art, and whence soeuer thou comest, (for I am assured that thou wilt come,) I am Cyrus, he which conquered the Empire for the Persians, and I pray thee, do not enuie me this little earth, which couereth my poore bodie.* These words moued greatly the hart of Alexander to compulsion, when he considered the vnstabilitie of things.

XENOPHON vnderstanding *Cyrus* to haue bin a Prince so admirable in his deedes, and excellent in gouernment of men, he chose him to expresse in his person the image of a iust and moderate raigne, writing of his institution: which is one of the best booke that is to be read in Greeke. Plato acknowledging him for a worthy and valiant Prince, said that he failed greatly in bringing vp of his children: for beginning from his youth to make warre, and being builed all his life therein, he neuer thought on the gouernment of his house; but left his two sons, CAMBISES and SMERDES to the Ladies of the Court, and to the Eunuches to bring vp: who brought them vp as children that were borne happie, not suffering any to gainlay them in any sort; and constraining all to praise whatsoeuer they did or said. As *Cyrus* then was a Maister of a great multitude of men and beasts, and of many other things, he did not consider that they to whom he was to leaue so many good things, were not brought vp in the ancient Persian discipline, but in the corrupt discipline of the Medes: which was the cause of making them such, as commonly they are, which are brought vp with so much libertie. Succeeding their father then after his decease, first thone slew the other, not being able to endure an equal, and then like a mad man through drunkenness and ignorance he lost his estate, by reason of the contempt which men had of his follie.

Then DARIVS the first of that name, came to the Empire, who was no kings sonne, nor brought vp in Courtly delights: who gouerned himself by the Lawes, bringing in a common equalitie, and making friendship amongst them all, whom he won with good deedes: So being beloued of his subiects, he conquered no fewer Countries then *Cyrus* had left him; ordaining thorough out all the Countries, landes, and Lordships, vnder his obedience, twentie governments, called in the Persian language Sarrapiets; and taxing the annuall tributes, which euery of them ought to pay in siluer, after the waight of the Babylonian talent; or in gold, according to the Euboick: for during the raigne of *Cyrus*, and his sonne *Cambyses*, there was no tribute imposed

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fed; but the Countreies brought certaine presents, and gaue certaine gratuities and giftes to the king: by reason of which imposition, the Persians said, that DAKIVS was a Merchant, CAMBISES a Lord, and CYRVS a father: because that Darius was too good a husband, & drew profit out of euery thing; Cambises proude and cruel; but Cyrus soft, kind, gentle, and gracious: hauing procured all good things vnto the Persians.

The first Satrapie comprehended the Iouians, the Magnetians which are in Asia, the Eolians, Carians, Lycians, Melians, and Pamphylians: all which made but a tribute of fortie talents of siluer. The second was of the Mylians, Lydians, Alysonians, Cabalians, and Higennians, which paid fiftie talents of siluer. The third of the Hellepontins, Phrygians, Paphlagonians, Mariandines, and Syrians, taxed at CCClx. talents. The fourth of the Cilicians, which were bound to furnish euery yeare CCClx. white horses: which was for euery day in the yeare a feuerall horse: paying moreover fise hundred talents, whereof a hundred and fortie were appointed for the finding of the said horses, and the other three hundred & threescore went into the kings coffers. The fifth began at the Citie of Porsidea, situated in the mountains of Cilicia, and Syria, and stretched out vnto Egypt, except Arabia which was exempted: This parcel of land wherein were comprehended Phenicia, Palestina, and the Isle of Cyprus, yeelded CCCL. talents. The sixth consisted in all Egypt, and the bordering Africans, with Cyrene, and Barce, which contributed with them: so that the annual reuenew was of seven hundred Talents; besides the fishing of the poole Meris, and without reckoning of the Wheat which was provided for six score thousand Persians, and their auxiliaries keeping garrison within the white wals of Memphis. The seuenth was of the Sattagidians, Gaudarians, Dadiques, & Aparites, which was Clxx. talents. The eight contained the towne of Sourdes, and an other portion of the Cylles, yeelding CCC. The ninth consisted in the Citie of Babylon, and therest of Assyria, finding a thousand talents of siluer, & fise hundred gelded boies. Of the tenth ordained for Ecbatane, & the rest of Media, with the xj. consisting of the Paricarians & Orthocorimbantes, were receiued CCCCL. talents: The twelfth reached from the Bactrians to the Egles, and was charged with CCClx. talents. The thirteenth began at Pactica with the Armenians, and other bordering lands; and was bounded with the greater sea, being taxed at CCCC. talents. The fourteenth consisted in the Sagaries, Sarangres, Thamanees, Thiries, Metes, and in the people of the Islands of the red sea: the tribute amounting vnto six hundred talents. In the fifteenth were the Saces and Caspians, which yeelded CCL. In the sixteenth the Parthians, Chorasmians, Sogdians, & Arians taxed at CCC. In the seuenteenth the Paricarians, & the Ethiopians of Asia CCCC. In the eighteenth the Manineans, Sarpites, & Atiarodians CC. In the xix. the Mosethes, Tibarenes, Macrothians, Mosimicins, & Mardians CCC. In the xx. were the Indians; which because they were a verie great multitude, paid more tribute then all the other nations: namely, CCClx. talents of gold. All these sums which were paid in the Babilonian talent of siluer, being referred to the

Euboick

Euboick talent, came to nine thousand, fise hundred, and fortie talents: And the gold of the myne being multiplied by thirteene; to fower thousand, six hundred, and fower score Euboick talents: and was leuied on Asia, and some part of Africk. Then he raised an other tribute on the Isles, and Nations of Europe; hauing stretched out his dominion as far as Thessalie. Persia was freed from all payments; and the Ethiopians sent onely certaine presents: as from three yeares to three, a bushell of gold from the myne, two hundred sagots of Ebony, fise hundred blacke boies, and xxij. Elephants, the greatest that could be found. The Cholchois and Caucasians, from fise yeares to fise, one hundred young boies, and as manie girles. The Arabians, euery yeare a present of incense, weighing a thousand talents. The meanes which he vsed to keepe his Treasures, was thus: He caused the gold and siluer to be melted, and cast into earthen barrells; then when the vessell was full, he made it be removed vp and downe with his Court: and whensoever he wanted money, he broke, or cut out thereof as much as he would. Touching his husbandrie, and care for the intertayning of such power, and riches: first this king was most carefull of Armes, ordaining himselfe in each gouernment, both the victuals, and payes, which were to be distributed to his souldiers, as well strangers, as his natural subiects, thoroughout his garrisons: and seeing the musters in person. Where such as were found to haue fulfilled the appointed number of their men, and had best mounted, and furnished them with armes, were aduanced in honours, and enriched with great gifts: On the contrarie, he chastised such as failed, or were giuen to picory, putting others in their charges: Moreover, he visited himselfe (as much as he might) the Countreies vnder his obedience, endeavouring to vnderstand their estate, and those which he could not see, he caused to be visited by some trustie persons, sent for that purpose. Where he found the Countreies well peopled, and the lands diligently husbanded, full of corne, trees, and fruits; he rewarded the Princes, or Gouernors, with great gifts, and augmented their charges: But those whose countreies were found desert, or euill inhabited, by reason of their rudenes, insolencie, or negligence; he punished or discharged them: being no lesse carefull to haue his Countreies, well ordered by the inhabitants, then to haue them kept in safetie by the garrisons; and caring no lesse for his reuenew then his armes; and proposing as great a reward to the diligent labourers, as to the valiant warriors.

We read, that then when the king of Persia was in his greatest glorie, and reputation, that his Maiestie was highly exalted, and magnificently adorned with august and venerable authoritie; that his royall seat being established at SVSA or ECBATANNA, he retired himselfe out of the sight of men into his pallace, being verie faire and richly decked, with gold, liuer, yuorie, and other exquisite things: In the which were many galleries and halls, one within another, many dores compassed betweene them, and separated by spaces, and the commings to them shut and closed with gates of brasse: That there were many Princes and Lords appointed in their severall

places, and some garding, and seruing his person, some looking to those that came in and out at the gates, some receyuours, and treasurers; others Captaines; and men of warre: some hunters and faulconers; and others ordayned vnto other offices, as vs and necessitie required. Moreouer the Satrapes or Princes went and came to and fro, gouerning the whole Emper of Asia, beginning in the West at Hellepont, and ending in Indiato: ward the East. Herodotus sheweth by journeis and lodgings, that from Sardes in Lydia, to Sufa in Memnonia, which was the Kinges seat, it was three Monethes journey. It is written also in the booke of *Heiter*, that ASSVERVS king of Persia reigned, euen from the Indies vnto Ethiopia, ouer an hundred twentie and seauen prouinces, writing to euerie prouince according to the Stile thereof, and to euerie people in their owne language. In the meane time the king termed by them, their Lord and God, saw and vnderstood all things, by meanes of postes ordayned in all the Countries vnder his obedience; and spies dispersed here, and there, and secret Intellegencers: so that being so many Officers, they did euerie one in his charge inducure himselfe in such sort, that their Lord knew incontinently whatsoeuer new thing hapned, euen from the frontiers of his gouernment to the place of his residence: which was in the midd of his kingdome, dwelling the winter in Babylon, because the aire there is verie mild and temperate; the three monethes of the Spring-time, in the Towne of Sufa; and the two monethes of great heat in the Citie of Ecbarana: In such sort, that by this changing of Countries, what season of the yeare so euer it were, he was alwaies in a time like vnto the spring. He was warned euerie morning when he waked, to feare God, and to see to those affaires which God hath committed to his charge.

The intertainment of the Queene was correspondent to this greatnes, and magnificence: for many prouinces were allotted her for the furnishing thereof, which were called diuersly, according to the vs whereunto they were appointed: As one was the Queenes girdle; an other her vaile: and so likewise the rest, according to those ornaments which they furnished. As soone as his first sonne, which was to succcede in the Crowne was borne, all his subiectes celebrated this day; and afterwarde euerie yeare thorough out Asia, they solemnized the feast of his natiuitie. Then the child was giuen to be nourished to the Eunuches, which held verie honourable places in the Court; and their principall charge amongst others was, to make him faire, and well proportioned, by composing and ordering his partes conueniently. Then when he was come to seuen yeares, hee learned to ride, and began to goe on hunting. At the fourteenth yeare of his age, hee was instructed by Masters called the royall Pædagogues or Tutours, which were fower chosen amongst all the Persians, the chiefe of age and sufficiency, that is, the most wise, iust, temperate, and valiant: The first taught hym the Magicke of ZOROASTER, consisting in the seruice of the Godds, and kingly manners. The second

warned him to bee all his life true, and veritable. The third, that hee should not bee supplanted by any cupiditoy or desire. The fourth, was to make him without feare, to the end he should not be subiect to cowardise and pusillanimitie.

But howbeit these things were well, and religiously instituted, yet were they ill obserued. For after Darius his sonne X E R X E S comming to rainge, which had bin brought vp in the same Kingly delicacies as Cambyses, hee likewise fell into the like inconueniences. For possesing together whatsoeuer Cyrus and Darius his father had gotten, and seeing himselfe exceeding riche and mighty, hee purposed to conquere Greece, and came thither with an inestimable army, hauing by Sea five hundred and seuenteen thousand, sixe hundred men; by land a milion and seuen hundred thousand foote, and fourescore thousand horsemen, with twentie thousand Arabians and Africans, vnto whom there ioyned of Europe three hundred thousand; the whole multitude comming to two milions, sixe hundred & seuenteen thousand fighting mē: the greatest that euer was in field after thole of Ninus and Semiramis: at the least, of which we haue knowledge by histories. In somuch that we need not to maruaile, at that which is sayd, that running ryuers were dried vp by the infinite number which dranke of them, and that there were so many sailes that one couldenot see the Sea, by reason of them. But therein the riches of Xerxes was more to be admired, then his conduct to bee commended; because he was alwaies seen to bee the first in flying, and the last in comming to fight: being fearefull in daungers, courageous and stout in security, and before hee came to the hazard of the warres. Trusting in his forces, as if he had bin Lord ouer nature, hee leueled mountaines with the plaines, filled and raised vp vallies, passed ouer armes of the Sea on bridges which hee caused to bee made, and touned the course of others by newe channels to saile at his pleasure. But by how much more his comming into Greece was terrible; his departure thence, was so much the more dishonourable: For being athonied by the discomfitures of his people, both by Sea and lande, hee went backe into Asia, euen almost alone, in a fischerboate. Which retraite deserueth well to bee considered with admiration, for knowledge of the truth of mens deeds: to see him hidden in a litle Schiffe, whom, but a litle before the whole Sea could not suffice; and to see him destitute of seruants, whose armie all Greece coulde scarce intertaine. In this manner Xerxes who had bin the terrour of the worlde began to bee despised of his owne people: after he had bin so vnhappy in the expedition of Greece. In so much that Artabanus an Hircanian a man of great credit with him, and Captaine of his Guardes flue him, and Darius his eldest sonne after him; hoping to make himselfe King: but setting vpon Artaxerxes the second sonne, and hauing giuen him a stroke with his sword, ARTAXERXES feeling himselfe wounded, but not to death, citoones tooke his sword in hand for his defence, and stroke Artabanus such a blowe that he fell dead to the ground.

So ARTAXERXES being almost miraculously saued, and hauing also therewith auenged the death of his father succceded him in the kingdom, and Empire of Persia, where there hath not bin since any king that hath bin great in deed as Plato sayth: nor of any reckoning or renowne. For taking away from the people much of their liberty: & introducing a more absolute authority of ruling ouer them, then was conuenient, they lost the amitie and communion of the state. Which things being lost, the Princes looked no longer to the profit of the subiects, or of the people: but for the conseruation of their authoritie, whatsoeuer little profit was offered them, they razed the townes, and consumed with fire the nations that were their friends: and hating pitrefully, and without mercy, they were hated in like maner. And when it was needful that their people should fight for them, they sold them not of accord, to hazard them selues willingly, and to fight: but ruling ouer almost innumerable men, they made them vsuit for war; and as hauing need of men, they hyred others; thinking to preserue themselves, and their state by mercenary and straunge Souldiours: who likewise forgot themselves, shewing by their deeds that they preferred riches before vertue. The tyrannies which they vsed towards their subiects for their pretended conseruation are recited by Aristotle in his Politicks, but not approved: as to abase and pull downe the highest, and to take away the most couragious, not to permit their bankets, assemblies, disciplines, nor any such thing: but to take heed to whatsoeuer is wont to ingender theseruvs, highnes of minde, and confidence to forbid them Schooles, and all other companies and meetings; and to provide in any case that they came not acquainted one with another: considering that knowledge and acquaintance maketh men to haue more assyance one in another. That all the archers of the Guard being strangers, should shew themselves in the streets, and walke before the doores of houses, whereby that which the subiectes imagined or practised, should not be kept secret: and they would come to haue lesse courage by being continually kept vnder. Moreouer to endeavour to discouer what they said and did, and to haue spies, listners, and referendaries, dispersed thorough out the Countries, and where soeuer there were any assemblies: for they become lesse hardy by fearing such maner of people, and if they should waxe hardy, they beyer lesse secret. Also that they should accuse and slander one another, and friends fall to debate with friends, the common people with the Nobles, and the riche amongst themselves. And to impouerish the subiects, serueth that they be not constrained to keepe a guard; and that being every day busied, they may haue no leasure to conspire; and that being vrged with some war they may alwaies haue need of their king; as their head and Chieftaine. Not to suffer about him graue persons, and free of speech; because that such diminish the excellency, and authority of the Lord: which would only seeme to be such a one himselfe. All which means, and such other like, being drawn out of the gouernment of the Persians; are tyrannicall, and most pernicious; gathered by Aristotle, not to the end to teach them vnto others; but rather to beware of them

them by knowing the misery of tyrants which are constrained to fly to such euils, thereby to assure their parsons, and estates: which when they thinke by these means to bee surest and safest, are then soonest ouerthrowen at vnawares thorough the hate which their tyrannies haue engendred.

By which rough and hard vlage the Persians being degenerated, suffred them selues to bee overcome in many partes of Asia, bordering on the Sea; and hauing passed into Europe, they were beaten backe; some of them perishing miserably, and others flying shamefully; as they were worthy, and had wel deserued. For it is impossible (saith Iſocrates in his Panegyrick speaking of them) to finde in people so brought vp, and gouerned, any vertue or prowes to triumphe ouer their enemies. How should there be amongst such maners, either valiant Captaine, or good Souldiour; the greatest part of them being but a confused multitude, and not accustomed to perills; being too soft for warre, and siter to make slaues and drudges then our owne seruants? The most honourable amongst them neuer liued equally, familiarly, or ciuilly, but continue all their life to doe outrage vnto lome and seruice vnto others; as people of depraued natures. By their abundance of riches, they decke their bodies magnificently, hauing their mindes base and vile, by their Monarchie: And being resident in Court, they learne to humble them selues, and to haue a cowardly hart, worshipping a mortall man, and calling him God; and making lesse account of Gods then of men. Those also which inhabite towards the Sea who are called Sarraques, doe not dishonour the Persian discipline, but perseuer in the same maners, behauing them selues disloyally towards their friends, and cowardly towards their enemies; and humbling themselves on one side, and swelling on the other, they dispaire their allies; and honour their aduersaries.

XENOPHON comparing the raigne of Cyrus, and of his successours, and rendring a reason of the change of manners which happened in that nation; sayth that before time; not onely the king, but all private men also were wont to keepe faithfully, and constantly their promise, made either by oath, or by touching of handes, yea euen to those which had done some offence worthy of death: but this faithfulness was afterward lost. For before, if any one had hazarded himselfe in perils for the King, had subdued some nation, taken a Towne, or done any vertuous exployte, the King raised him vnto honour: but sithence; traitours, and such as to creepe into fauour kept neither promise nor faith; were most reckoned of in Court. After whose example all the inhabitants of Asia, haue run into all iniustice, and impiety. Also afterward they became more licentious in ill doing, and more-couetous, and so consequently more wicked. For they rauinlosed and contrayned to pay money, not only such as were culpable of crimes, and guilty of great misedeeds; but also those which had not done any iniust or dishonest act; wherence it came to passe that not onely malefactours, but all those of the richer sort were in continuall feare, and would not

not yeeld themselves to the most mighty; and durst not approach or trust to the king; neither be of his bandes of ordinance; neither go to warre vnder him. By meanes whereof it was more then lawfull for those which made warre on them, to forrage and spoile their Countrey without fight; and to the people to reuolt without feare of punishment: as well for their impiety toward the Gods; as for their iniustice towardes men. Moreouer they became more faint of courage, and vntoward of mind and disposition, not vsing any discipline either of body or mind: hauing lost and left off that maner of exercising themselves which was commaunded them; and all rules of good life. For before there was a law amongst them, that they should not spit nor blowe their noses; which was not ordained to make them retaine the humours within their bodies; but to tend that by exercise all those humours should be consumed, and they haue their bodies stronger, and liuelier: now the custome not to spit, nor blow their noses, remained still; but to take paines at any labour or exercise, there was no such matter. They had also another Law to eate but once a day, to tend to haue the rest of the time free to bestowe on their busines; and it is true that they did eate but once a day; but they began it early in the morning, and so continued eating and drinking til night when they go to bed. Before, they dranke no wine, and abhorred all dronkenness; but since, they gaue themselves to wine; and thought it no shame to be dronke. They were wont to go so oft on hunting, that it sufficed to keepe them in breath, and their horses also; but they left off that, as they did other good things. Moreouer the order for their children to frequent the Court remained; but the discipline of ryding horses, and vaulting was altogether lost. And whereas in times past the children learned iustice, by seeing causes iudged according to right and reason; that was altogether abolished: because that none ouercame in iudgement, but those which gaue most money. They vsed before in their liuing, the discipline, and continence of the the Persians; and did onely weare the magnificent habit of the Medes: but they afterwards suffered the Persian constancy to be extinguished; and obserued curiously the delicacy of the Medes. It suffised them not to haue their beds made very soft; but their feet also trode vpon tapistry: lest their going on the pavement should make any noise: The seruice of the Table, and things inuented for magnificence, were augmented from day to day with new licentiousnes, and delicacies. In the winter it was not enough for them to haue their head, body, and feet covered; but they vsed to weare double gloves: In Summer the shadowes of the trees could not content them, but they had men about them, which inuented other kindes of shades to coole them, after a strange fashion. Their aunient custome was to be alwaies on horseback, and neuer on foote; to tend to make them good men at armes: but now they had more clothes and coverings on their horses, then on their beds; and cared not so much for matter of armes and horsemanship, as to be fat at their ease. How should they not then become more effeminate, and faint in matters of war, then they were before? For then it was the custome of the Countrey,

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for those which held lands to furnish men at armes, and to send them forth to seruice; likewise to giue good pay to garrisons, whensoever there was occasion for defence of their countrey: but since that time porters, cooks, bakers, cupbearers, tasters, waiters on the bathes, seruants of the table, ryders, horse-keepers, such as carry and recarry meate, groomes of the Chamber for their downlying and their vprying, barbers, and trimmers, perfumers, and painters, and others of such like occupations, were they which the rich men sent in steed of men of armes to the warre, to tend that they should bring them their pay. Euen those which seemed the best, shewed themselves cowards, knowing the euill recompence which they were to looke for. And finding in themselves their owne cowardise, they went about no expedition without the Greeks, whether it were to make warre in their Countrey, or that the Greekes assailed them; thinking that they could not ouercome without their helpe: and that which is more, they helpe themselves, with the Greeks themselves, to make warre against the Greeks.

They were indeed a great multitude, but vnprofitable in fight; as it was clerely known by the valiancy and hardines of the Macedonian ALEXANDER, who with xl. or l. thousand fighting men at the most, ouercame three times DARIVS the last King of the Persians, who led towre or fise hundred thousand, and brought him into such extremity, that thinking to reunite himselfe in the third ouerthrow, he was traiterously taken by BESSVS gouernour of Baetria, which had the principall charge vnder him, who put him in a golden cage, and cast him on a chariot, meaning to carry him to Baetria; then seeing that Alexander approched, caused him to be killed with darts and sauelins; and left him dead in the midst of the way. Such was the end of a king so mighty in people, in possessions and reuenues; who called him selfe Lord of all the world from the East vnto the West: hauing reigned onely sixe yeres in all delicacies, exceeding the common magnificence of Princes. Which luxurious maner of liuing was cause of his vter ouerthrow: as humane things being variable haue their fatall inclination, so ordained by the diuine prouidenceto fall then, when they are mounted highest; and that the Lords thinke themselves to be most assured, sleeping therefore in carelesnes and ouerweening conceits. For he suffered himselfe to slide so farre into delicioufnes, and superfluous riches, that he slept alwaies in a chamber betwene two great chambers, most richly furnished: in such sort that the Kings bed being sumptuously spred in his chamber, and covered with a vine of gold, in manner of a grate or lettis, enriched with precious stones gathered together in manner of hanging clusters of grapes; the beds head was placed towards the wal of one of the great chambers, in which ther was fise thousand talents of gold; and this great roome was called the kings beds head: whereunto right opposite was the wall of the other great chamber, against his beds foote, in the which there was alwaies three thousand talents of siluer; and was called the kings beds foote: which summes are effected after our maner to be worth thirty millions of Crownes. Going to war

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he carried with him in his host, for his pastime, and delight cccxxxix. women, as Concubines, singers, dauncers, and such as were skilfull in all kinde of Musike; xlvj. workmen to set flowers in order, and to make garlands, nose-gaies, chapelets, and other sweet smelling things; cclxxvij. cookes, xxix. potters, making euery day vessels of earth to serue the kitchen; xij. bakers of tarts and such other licoious, and delicate bakemeates: Cellerers, cupbearers, brewers, and minglers of wines, makers of spiced cupps, and of all artificiall lycours, and drinckes; xvij. of thone sort, and lxx. of the other. Perfumers and makers of sweete smelling fauours, and odours, both wet and dry; xl. If then the king of Persia vsed so much delicacy being in warr, and nourished himself with so many delights in the field; what did he whē he remained in peace at Persepoli, or in Babylon a city abounding in all superfluities, and in all vices that proceed of great plenty? Yet notwithstanding in the flower of his fortune, he being drunken with prosperity and abundance of goods, was spoyled of his riches, which had bin heaped together by many kings his predecessors; losing his life, and his kingdom; which was clymed to the top of the worldly power and felicity: where ariseth the spring of pride, arrogancy, ouerweening, and extreme insolency. And there is the slippery path whereon standeth the enuy of fortune, and where soueraigne felicity falleth headlong into great calamity.

By this so magnificent victory ouer him, ALEXANDER brought vnder his obedience almost all the countries of the East: and transported the Monarchy out of Asia into Europe. So the Macedonians tooke away the Empire of the East from the Persians; and the Parthians from the Macedonians by the conduct of Arsaces a Captaine of an vncertaine birth, but of a most approued vertue; and no lesse memorable amongst them, then Cyrus among the Persians: and Alexander among the Macedonians: by whose name they called the succeeding Kings, because of the reuerence which they bare vnto him. They became so mighty that for a time they ruled ouer all Asia, possessing not onely the vnmeasurable plaines, but also the abrupt downfalls of the mountaines; and placing the bounds of their Empire, where either the heate or the cold staied them with snowes, or immoderate, and burning heates. They possessed eightene kingdoms, deuiding in this manner their prouinces, as hauing respect to the two Seas, that is the red Sea towards the South, and the Caspian toward the North: whereof eleuen which were called the superiour or higher, began at the confines of Armenia, and at the bankes of the Caspian Sea, extending euen to the Scythians: Thother seauen were termed the inferiour or lower. They seemed to diuide the world with the Romaines, thone ruling in the East; and thother the West. Their dominion from ARSACES to ARTABANVS, endured cccc. yeres, which was brought backe againe into Persia by ARTAXERXES, and after ccxvij. yeres, was taken againe from the Persians by the Arabians or Sarazens. Amongst whom the CALIPHES residing at Bagdet, raigned in the East cccxvij. yeres; after them the first TVRKES from the yere of Christ M. L. I. vntill

M. cc. xj:

M. cc. xj: when the Tartarians came out of their country, who in a little time seized on the greatest part of the north; the East; and the south: of whō came the intvincible TAMBERLAN, who made the whol habitable earth afraid. And since (they being retired) the Persians, who are reputed the ciuilest people of the East, being ingenious, & valiant: and there are amongst them excellēt Philosophers, Phylitions, Astrologers; & very good Artificians in all misteries & occupations. Their king is called SOPHI, which is as much to say as wise, and the Interpreter of God: because that ISMAEL, the first that was so named, vnder the colour of expositions, & new ceremonies brought in by him into the religion of Mahomet, got no longer time since, a great Empire in the East, hauing driuen away the race of Vsun-Cassanus king of Persia, to whom he was allied by his mothers side; and made many Princes, and Lords of the East his vassals or tributaries. The chiefe prouinces vnder his obedience were Armenia the great, Persia, Media, & Assyria: with iiii. capital or head Cities, *Tauris* in Armenia, *Samach* in Persia, *Seyras* in Media, & *Bagdet* which was sometimes *Babylon* in Assyria. There are gentlemen amongst them after the manner of Italy, France, & Spaine, which vse barded horses in the wars: vnto which they go wel armed, bearing great lances and good cymeters; being also very good archers. The Sophi is opposite on the one side to the Ottoman, & to the Zagathain on thother. Thus haue the kingdoms of Asia & of the East varied.

But before we go out of this quarter, we must speake of the MAGES, which were far different from other nations in their religion, & wisdom. They had no temples, Images, nor altars; neither was it permitted by their law to make any; esteeming them fools which had them; & accounting it impiety to inclose the Gods within wals, which ought to haue al open & free; & whose temple and house was the whol world. For this cause they perswaded Xerxes warring in Greeceto burne al the Temples, which he should find there. And when they would sacrifice, they went vp into high mountaines; where it was not lawfull for him that sacrificed to pray onely for himselfe; but hee must also pray for the prosperity of the king, and generally of all the Persians: being himselfe by this means comprised in the praier. Euery one of the when they would sacrifice, brought his offering into a place that was not contaminated; then hauing his attire on his head made for the most part of mirtle, he called on that God to whom he sacrificed. They would neither, pisse, spit, nor void their noses into the riuers, but reuerenced them aboue all things. They suffered their dead bodies to be bitten, & praied on by dogges, and birds, before they would bury them; others anointed them ouer with waxe, & then put them into the earth. They and the Egyptians did not burne them, because the Persians said it was not fitt that a God should feed on a dead man; & the Egyptians thought the fire to be a liuing creature, eating, & consuming whatsoeuer he sealed on; & dying with his meat whē he was full: & in their Law it was not permitted to cast the dead bodies to birds and beasts to deuoure them, or to any liuing Creatures: and therefore they embalmed them with salt, that they should not be eaten of worms. The Egyptians would neuer kill any thing that had life: The Mages

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killed

killed with their handes euery liuing creature, sauing man: whom also the DRVIDES of Gaule did not spare to kill, and sacrifice; diuining by south-sayings as the MAGES, whom they resembled in many things: shewing themselves so ceremonious in obseruing of Magick, that they seemed to haue taught it to the Persians; and not to haue learned it of them, as Pliny sayth. These Magics gaue out that the Gods appeared vnto them, and foretold them of things to come; affirming that the aire was full of spirits, which did subtilly insinuate themselves into mens eyes: that there were two princes, namely one good God which they called *Heromades*: and the other euill whom they termed *Arinan*. They clothed themselves with white garments, liued of herbes, cheefe, and coarse bread, slept on the ground, caried canes or reades, in steed of stauces: They assembled in a holy place to communicate, and talke together. Their authority was so great that Cambises when he went out of Persia left the government of his house to one of them, who in the absence of the king conspired with a brother of his against him, and went about to make himselfe king. Their Magicke consisted wholly in the religion and seruice of the Gods; To whom they offered prayers, vowes and sacrifices, as if they onely were exalted; beleeuing the resurrection of men; and that they should be immortal: Aristotle witnesseth that they were auncienter then the PROPHETS of Egypt; & Clearchus affirmeth that the BRACHMANES, or GYMNOSOPHISTS of India came from the ZOROASTER without doubt was the first inuenter, whom some thinke by the etimologie of his name, to haue bin an obseruer of the starres; and to haue vnderstood natural things. Plato in his first Alcibiades, sayth that the Magick of ZOROASTER is a knowledge of diuine mysteries, which was wont to bee taught vnto the children of the kings of Persia; to the end they might learne by example of the whole worlds common wealth, to gouerne their owne. And in his Charmides, he sayth that the Magick of ZAMOLYSIS was the physick of the minde causing it to vse temperance; as the other is cause of bodily health. Pithagoras, Empedocles, Democritus; and the same Plato, sayled and went far to learne it; and hauing learned it: did celebrate it at their retourne, and kept it secret: and many other vertuous amongst the auncients haue trauailed carefully therein; getting great authority, and reputation threby. For obseruing by it, the mysteries hidden in the secretes of the world, in the bosome of Nature, and mysteries of God, they haue discovered the conceits of the world, and agreement of the heauen with the earth; accommodating the superiour things to the inferiour, after they had once knownen their vertues howe they agree in doing and suffering; which the Greekes call *Sympathies*, and *Antipathies*: which hath moued Plotinus to call such MAGES making profession of naturall MAGICKE, the ministers of Nature. It is at this day much vsed in CHINA and CATHAY which are Countries inhabited by most ingenious and industrious people; where they are not permitted to come to Offices, and Honours in the Common wealth without being learned, namely in this MAGICKE: which

signifieth

signifieth to speak simply according to the auncient Persian language, perfect, and soveraigne wisdom, and MAGVS an expounder, and obseruer of the diuinity. Since then, men haue abusiuely transferred this name to inchanters, who do wickedly abuse the simple; making them beleue that they know the secret and surre things, by strange words, by signes, and characters, by diuinish deccits and impostures, and other superstitious obseruations of Necromantie, Geomantie, Hydromantie, Aeromantie, Pyromantie, & such other of long time reprobued both by diuine, and humane lawes. Wherence may be vnderstood that there are two sorts of MAGICKE, thone natural, & thother superstitious. The natural in contemplating the vertues of celestial, and terrestiall things, & considering the conuenances & contrarieties, discovereth the powers which are hidden in nature; & mingling thone with thother in due proportion, & vnder certain constellation, and applying the actiue to the passive, draweth them one to another by the similitude of nature. So the elements do draw thone the other; so the loadstone draweth theyron to it; amber the chaffe; and brimstone fire; the sunne many flowers, & leaues; the Moone waters; & Mars the winds; many herbes drawe vnto them many liuing creatures, and haue meruailous secret properties, by the which this Magicke naturally worketh great miracles. The other superstitious Magicke is by inuocation of euil spirits; which is a manifest Idolatry; and hath alwaies bin forbidden by wel ordered common weales. Such were the MAGICIANS of PHARAO which counterfeited diuinely what soeuer MOSES & ARON diuinely had wrought, til such time as the rod of MOSES turned into a serpent did eate vp theirs which they had tourned also into serpents. Such was SIMON MAGVS, and such the Pythonisse was that called vp the soule of Samuel the prophet, such also was Circe, & such a one was Medea. Plutarch writeth that the spirit of Antony being bound by magicall verses, and loue drenches; that his liberty being lost he was fixed in the face of Cleopatra. The Euthydemus of Plato compareth Oratorie, and Magicke or Enchauntery together, and sayth that as Oratory is a delighting and appealing of the Iudges, and assemblies of men, so that Enchanting is an allwaging of vipers, spiders, scorpions, & other venomous, and cruel beastes; as also of diseases. The vanity of this superstitious Magicke appeared especially in the Emperour Nero, who gaue him selfe to it as much as euer any man did, hauing neither want of goods, of power, nor of vnderstanding: and desiring nothing more then to command the Gods, and the dead. Notwithstanding after he had called vnto him, Tyridates king of Armenia, who excelled in Magick, to learne it of him; and had employed long time, great labour & infinit treasure theron (nor omitting also to do such abominable superstition as was prescribed him) yet in the end he found all false which had bin told him, and so gaue it ouer. This notwithstanding it hath bin dispersed throughout the world which is so diuers in other things; vnder the colour of faire, but yet vaine and triuolous promises, associating it self with religion, Physick, and Mathematicks; which three haue a meruailous power ouer the vnderstandings of men: And thus being fortified with a threefold

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vertue,

vertue, it could neuer yet be altogether exterminated, & rooted out; but there remaine here and there still some relicks, and remainders thereof: but in secret notwithstanding, for feare of the punishment which is appointed for it; and the shame which commeth vnto those that abuse themselves therein.

A COMPARISON OF THE INDIANS,

Ethiopians, Egyptians, Scythians, and Athenians, in their Antiquities.

THE Indians, Ethiopians, Egyptians, Scythians, and Athenians, did all boast that they were the first created, of all the men in the world: alleaging diuers and different reasons of their antiquities. As the INDIANS the fertility of their country bearing twice a yere both fruits and graine: where there was neuer any want of victuals. The ETHIOPIANS alleage their neerenesse of situation to the south, thinking it must needs bee that in places which are neerest the sunne and therefore hottest, that all liuing creatures were first created which take their beginning of heate. The EGYPTIANS, the temperature of their aire, which is neither excessiue hot, or cold; dry, or moist: and the goodnes of their territory, which bringeth forth abundantly whatsoeuer is necessary for the life of man. The SCYTHIANS the height of their country, which was the first freed from fire, or discovered from water: & therefore looneft made apt before any other to produce both man and beast. The ATHENIANS saying they are *Autēthones* (that is to say) issued out of the earth, without hauing any other beginning. The Indians, Ethiopians, Egyptians, and Athenians, that they haue inuented all arts, and meanes of liuing wel, & easily. The Scythians dwelling vnder a sharper climate, say that they haue alwaies exercised armes: as hauing their bodies and mindes more hardened: amongst whom were neuer found but two persons renowned for learning *Zamolxis* and *Anacbarfis*.

A COMPARISON OF THE GREAT

monarchies, the Egyptian, Assyrian, Median, Persian, and Parthian, in their situations, beginnings, largenes, reuenues, riches, and powers, and of those famous monarchs that founded them, and others vnder whom they ended.

THE Monarchies of the Egyptians, Assyrians, Medians, Persians, & Parthians, agree in this, that they haue bin established chiefly in the fertile and temperate countries of Asia; where the men are gentle and tractable, or naturally seruile, as Hippocrates and Aristotle affirme. For the inhabitants, which are removed from al temperature, wil not easily be brought vnder subiection, and cannot well be gouerned; not enduring any long or durable gouernment, except it be altogether tyrannical: as is that of the MOSCOVITE in the north; and of the ABYSSINE in Ethiopia; where the great KNE S

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commāndeth thone, and PRESBITER IOHN the other most rigorously, to hēnd to keepe their subiects in obedience: who are all generally of opinion, that whatsoeuer their Princes do, they do it by the vnchangeable wil of God.

The circuite, and compas of their Monarchies were very great; SE SOSTRIS the Egyptian conquered all Arabia, and a great part of Lybia; Ethiopia, with all the Isles of that countrey; at the sea coasts euen to the Indies; passed the riuer Ganges running hither and thither, euen to the great Ocean, and ouercame all the nations of the Scythians, euen to the riuer Tanais: & coming into Europe, went through the countrey of Thrace; where he made an end of his enterprife, & returned into Egypt. NINVS brought vnder his obedience all the nations, which inhabite on the sea-coast toward the East, and their neighbors, as the Egyptians, Phenicians, those of the inner Syria, Cilicia, Pamphilia, Lycia, Caria, Phrygia, Mysia, Troada, and the other Phrygia which is on Hellespont, the countrey of Propontida, Bythinia, Cappadocia, and other barbarous nations which inhabite on the greater sea, euen to the riuer Tanais: He added more ouer to his estate the Cadusians, Tappyr, Hircanians, Dranges, Deruices, Caramanians, Coronians, Rombes, Vuocarnians, the Parthians, Persians, Sulsians, Caspians, and Baetrians. SEMIRAMIS his wife the greatest part of Lybia, and Ethiopia. The limits of the Empire of CYRVS, were on the East side the red sea, on the North the sea Euxinus; towards the west Cyprus & Egypt; on the south Ethiopia: CAMBYSES his sonne added Egypt, & Ethiopia. And DARIVS the first of that name subdued no fewer countries then the two former had conquered: & consequently the others which came after, augmented and enriched it from hand to hand; making that kingdom one of the greatest, most mighty, & most renowned that was euer in the worlde. The PARTHIANS possessed xviij. kingdomes, wherof the xj. which were called the superiour, began at the Confinnes of Armenia, and bankes of the Caspian sea, and reached vnto the Sythians: the other seuen inferiour kingdomes, stretched out euen to the red sea, diuiding their Prouinces, as respecting the two seas, the red sea toward the south; & the Caspiā on the north. As the spacioulnes of these Monarchies, was very large, so the reuenew was also great; the riches infinite; and power incredible. SE SOSTRIS erected two square pillars of hard stone, ech of them thirty fadom high; in which he commaunded to be portrayed the greatnes of his Empire; and the value of his demaine, and reuenew engrauen: adding thereto the number of the nations which he had ouercome. He gathered an army of fixe hundred thousand foote, foure and twenty thousand horse-men, eight and twenty thousand chariots fit for war: and foure hundred ships on the red sea. The riches, and power of the Assyrian Monarchy, is known by the great and magnificent townes that were built by NINVS, and SEMIRAMIS; and by the wonderfull armies which they had: namely NINVS going against the Baetrians, with seuteen hundred thousand foote, two hundred thousand horsemen; ten thousand and fixe hundred armed chariots. SEMI-

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RAMIS against the Indians with three Millions of foote, five hundred thousand horsemen, one hundred thousand chariots, and two thousand ships: vnto which STAVROBATES then King of India, opposed like forces or greater. Moreouer the vnreasonable riches of Assyria, appeared in the end of Sardanapalus, who would haue consumed with himselfe by fire, a thousand Myriades of gold; that is to say, a thousand millions: and a myriade of myriades of siluer, which are a hundred millions: endeavouring to spoile the earth of so great quantity of golde, and siluer, comming to forty Millions of Crownes in our money: besides the beds, and tables of golde, precious stones, garments of purple, and other royall mouables, and stufte that was there: and besides three thousand talents of Gold, which he had sent before with his children to bee safe kept, to the King of the City of Ninuiy.

Concerning the PERSIAN Monarchy, CYRVS who founded it, had infinite wealth, hauing spoiled all Asia; where he got five hundred thousand talents of siluer; which is the greatest summe or quantity of siluer, that was euer found gathered together at one time: ryling to three hundred millions of crownes, and a sixth part ouer, which are fifty millions. And it is not to be meruailed that he had so much; for he got into his power, the treasure of CRESVS; of DAVID and SALOMON; the auncient riches of Assyria, which were translated into Media; and of many other Countries. As DARIVS the first of that name ordained the tributes, they might come to ten millions of gold euery yere; besides the gifts of great value, which were giuen by the nations subiect vnto him: and without speaking of such as were exempted. The Queene had certaine townes and prouinces assigned her, for her intertainment: one furnished the attire of her head, another this or that ornament: which wealth was alwaies augmented by the Kings that followed, euen to Darius the last: in so much that in his raigne it was already become intollerable in destiny, and to luxurious; and was therefore the ruine of him and of his estate. For in the conquest which Alexander made, hee founde meruaillous great Treasures in diuers Countries, of his kingdome; namely at Sufa, and Persepoli (as Quintus Curtius writeth) one hundred and seuentie thousand talents of siluer in masse; sixe thousand in Damasco; an other summe in Babylon; and fifty thousand talents of purple. Strabo writeth that the most common opinion was, that there were found forty thousand talents in Persia, besides that which was elswhere; and that some esteemed the whole at nine-score thousand talents: which is an incredible summe: and as great as hath euer bin numbred or gathered after that foresaid treasure of CYRVS. For the hundred thousand talents are esteemed at three-score millions of Crownes; and the fourescore thousand remaining woulde come by this estimation to more then forty millions, which would be in about a hundred millions. This king vied to make bankets to such as were of best reckoning in his Court, to the number of fifteen thousand; and for euery supper, he appointed in expence of table, foure hundred talents, valued at

twelue

twelue score thousand Crownes. The bed whereon he slept: was sumptuously set forth, and couered with a vine of gold, in maner of a grate or lertice enriched with precious stones, hanging like clusters of grapes: He had at his beds-head in treasure five thousand talents of gold; and at his beds-foote alwaies three thousand talents of siluer. Such was the dominion, and riches of the Persians; whereunto their power was correspondent: for CYRVS assembled an armie of six hundred thousand fighting men on foote; six thousand on horseback, and about two thousand chariots of warre. DARIVS the first of that name, going to fight against the Scythians, led eight hundred thousand men. XERXES came into Greece, hauing by sea five hundred and seuenteen thousand, six hundred men; by land a Million, seuen hundred thousand foote, and foure score thousand horsemen: with twentie thousand Africans & Arabians, to whom there ioyned of Europe three hundred thousand; the whole multitude comming to aboue two Millions six hundred seuenteen thousand fighting men. Since that time the PARTHIANS obtaing the Empire of the East, and ruling ouer all Asia, between the red sea, and the Caspian, came not to so great riches and power, as the PERSIANS (for the greatest force which I find they euer had, was of Cxx. thousand men on foote, and horseback) notwithstanding they found themselves so strong, that being in three warres assailed by great Romain Captaines, in the vigour and flower of their Empire, amongst all the Nations of the world, they not onely remained equall; but also were sometimes superiours.

The length of all INDIA from the East vnto the West, is of seuenteen hundred Leagues; and from the North to South of two thousand Leagues. It excelleth aboue all others in beautie & fertilitie, being diuided into many parts, by the riuers which do water it: Where is found great quantitie of Gold, Siluer, Brasse, precious stones; and all other things concerning riches and delicacies. STAVROBATES raigning there in the time of SEMIRAMIS (who inuaded it) indeuoured to exceede the forces of the ASSYRIANS, opposing as mightie an Armie against her, as she had brought with her; being three Millions of foote, and five hundred thousand horsemen; and constrayned her to retire, with great losse of her people, and without doing any thing. The ETHIOPIANS beleueed, that by reason of their deuotion towards their Gods, they were neuer wholly overcome by any straunger: and therefore remaine alwaies free. At this day PRESBITER IOHN raigneth there farre and wide; hauing fortie kings tributarie: and commanding ouer infinite people of diuers colours; of whom shalbe spoken hereafter in due place. The SCYTHIANS saie, that in old time in their Countrey there was borne of the earth a virgin, which was a woman from the naue vpward, and the rest a snake; who begate a sonne called SCYTHA, which named the SCYTHIANS after his owne name, hauing made himselfe the most triumphant Prince of all that euer were before him: And that amongst the successors of this king, there were two brothers of great vertue, who did many things worthie of praise; whose lyne being long time greatly increased,

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by vertuous acts, and militarie aduentures; subdued the Countries beyond the riuer Tanais, euen vnto Thrace. And turning afterward their armies on the other side, came as farre as the Nile of Egypt, making themselves Lords of all the people between them: & stretching out their dominion from the great Ocean, which is toward the sunne rising; euen to the Caspian sea, and to the poole Meotis. Of these people thus fortified and increased, many Nations haue descended, and amongst the rest the Sares, Massagetes, Assyrians, Medes, and Parthians: Then the Lordship of the SCYTHIANS, sayling through length of time, that the women called AMAZONS began to raigne there: whose power and vertue was so great, that they subdued not onely the Nations neere vnto them, but also a great part of Europe, and of Asia.

The greatest, fairest, and most magnificent Cities of the world, were NINIVIE, and BABYLON in Assyria: THEBES, and MEMPHIS; and afterwarde ALEXANDRIA in Egypt. But the Medians transferring to them selues the Empire of the Assyrians, destroyed and razed the Citie of Ninuie; carying to ECBATANA a citie of Media, all the gold and siluer, and other ornaments which they found there. In like sort the Persians, taking the Empire from the Medes, caried away all the riches which they found in Babylon: and the castles, palaces, and other ornaments and singularities were either destroyed by them, or consumed by succcession of time. The same Persians in the time that Cambyles conquered Egypt, did not onely transport the ornaments of the singularities of Egypt into Asia, but also their artisans, by whose industrie they built their magnificent palaces, both in PERSEPOLI, and in SVSA. And the Macedonians vnder Alexander, burned Persepoli to the ground, and tooke away all the treasures, precious moueables, & other ornaments of Persia.

But as these great Lordships were begun, and maintained by vertuous Princes, accompanied with men at armes on horseback, and on foote, hardened vnto all labours, accustomed to watch, to endure hunger and thirst patiently, to drink water, being skilfull and exercised in armes: so ended they vnder loose and voluptuous Lords; hauing their subiects deptraued and corrupted by delicioufnes, proceeding of too much riches. NINVS interpreting the Conquest of Asia, exercised the strongest and lustiest young men of his kingdom, long before vnto armes, to the perils and dangers of warre, and to endure patiently all paines and traualles. The father of SESOSTRIS, being aduertised by reuelation, that the sonne which should be borne vnto him, should be King of the whole world, gathered together out of all Egypt, all the children that were borne the same day that he was; and caused them all to be taught and brought vp in the same discipline, and exercises; accustomed them to paine, to make them endure it continually; and to abstain from eating and drinking; and to make them by such bringing vp, both stronger of bodie, and hardier of courage then the rest: of whom as being from their youth giuen to vertuous things, he was in all his conquests serued valiantly, with fidelitie and affection. CYRVS being by nature noble and valiant, was brought

brought vp after the auncient Persian maner, with the young Persian gentlemen (called *Omotimes*, because they were all equal in honours) in all sobrietie, and laborious exercises: afterwards when he went to warre, making choise of them to accompanie him, they were a great helpe vnto his greatnes. ARSACES being accustomed to liue on pray in the mountaines and forests, with people of like bringing vp, established the kingdom of the Parthians.

Such were the Authors or promotours of these Monarchies, alike in vertue and education: euen as they also in whose raignes they ended, resembled one another in pleasure and puslanimitie, and died wretchedly. SARDANAPALVS burning himselfe; with all his treasures. ASTYAGES vanquished and taken in warre; afterward bound with chaines of gold. DARIYVS the last, hauing lost three great batailles; and seen prisoners, his mother, his wife, and two daughters; as he thought to gather together his forces, taken prisoner by the in whom he had most confidence, being in desperation; then miserably slaine with iaculins, and left dead in the way.

As then these later Princes ran by their vices into most piteous fortunes, and little differing thone from thother: so the other by their vertues got great praises. NINVS was the first that established the greatnes of that domination, which was gotten by continuall possession; where the former sought not the Empire for themselves, but for the glorie of their people: and being content with the victorie, let alone the Lordship and Seignorie. CYRVS is thought alone amongst all the Lords that haue sodainly grown great, to haue known how to obserue modestie in his prosperities; and to bridle his absolute power and authoritie with equitie, and clemencie. SESOSTRIS was so braue and haughtie, that whensoever he went to the Temple, or any whether in publike, he caused his chariot to be drawn by fower tributarie kings, or other great Lords, in steed of horses: shewing thereby that none of the other Kings or Captaines was to be compared to him in vertue and prowesse. Also the goings of CYRVS out of his pallace, which haue since bin imitated by the kings his successors, were most magnificent: and seruing much to the honour of a Prince, and his government. SEMIRAMIS as soone as she was borne, was cast out into a desert place, and full of rockes, where there was great store of birds, by whom through the will of God, she was nourished almost a yeare, then found by the Shepherds, and brought vp by them. In like maner CYRVS, euen in his cradle was exposed to the beasts, and left in the midst of a forest; where a bitch gaue him suck, and kept him, till such time as a shepheard finding him, brought him to his Cabin. SEMIRAMIS purposing to conquer the Indies; and knowing how great an interprise it was, and that to put it in execution it behoued her to leuy great forces; she assembled an armie of three Millions of foote, siue hundred thousand horsemen, and one hundred thousand chariots: with which going into India, she was put to flight, and lost many of her people, returning without doing any thing. XERXES also going out of Asia into Greece with two Millions three hundred seuentie thousand

thousand fighting men, (whereof there were fower score thousand on horse-back, five hundred seuentene thousand on sea) was constrained shamefully to retire himselfe, seeing his Armie discomfited in many places. Likewise DARIVS his father assailed the Scythians, accompanied with eight hundred thousand men; without reaping any praise of that voiage. And CYRVS warring against the Massagetes, was by THOMYRIS their Queene discomfited with two hundred thousand Persians, and slaine the thirtieth yeare of his raigne. SEMIRAMIS and THOMYRIS, amongst the women of this former age, deserue to be accounted chiefe, thone hauing ruled the kingdom of Assyria, thother, that of the Massagetes: and they hauing surmounted in glorie and great deeds, all other Queenes that euer were.

SESOSTRIS diuided Egypt into six and thirtie Prouinces; establishing in each of them a Gouvernour, alwel to receiue the reuenewes of the Crowne and royal tributes, as to take careful heed of the affaires concerning the good, and conservation of them. DARIVS the first diuided the kingdom of Persia into twentie Satrapies; and in euery of them established a Satrape or gouernour: parting betweene them his yerely tributes, where, and how the contribution should be made. This Darius going about to set vp his statue about that of Sesostris, in the Citie of Memphis, was put back by the high Priest, saying, that his deeds were not yet equall vnto those of Sesostris. The armies of Cyrus and Sesostris were equal in number of footemen, each of them hauing six hundred thousand: But Cyrus exceeded Sesostris in horsemen, assembling together six score thousand, where Sesostris had but fower and twentie thousand: but he had xxviij. thousand armed Chariots; whereas Cyrus had but two thousand.

OF THE EGIPTIAN PRIESTS,
or Prophets, and of the Chaldees, Magis, Brachmanes,
Druides, and other Religious and learned people
among the Ancients.

IN auncient time Religion onely was counted wisdom; and there were no other esteemed wise, but such as deliuered, and interpreted it vnto men: for ordinarily three things follow each other, RELIGION, WISDOM, and POWER: and little would either Lawes or Armes preuaile, if they were not holpen by Religion; which is the foundation, establishment, and conservation of euery common wealth. RELIGION imprinteth, and retaineth in mens harts, the reuerence of GOD, and loue of their neighbour; ruling the expolition of the holie books, and the charges of persons appointed for diuine seruice. POLICIE conducteth the affaires of peace, and warre; in the which would not be found any iustice or fidelitie, without the feare of God, and louetowards men; which are especially commanded in all Religions. Wherefore in all Lordships, both auncient and moderne, the first care hath alwaies bin of Religion, and diuine seruice; and such as haue had the charge thereof, haue alwaies bin reputed the chiefeft in authoritie, much

honoured,

honoured and well intainted; being both they, and their children exempted from subsidies, and militarie labours.

The PRIESTS or PROPHETS of Egypt inioied a third part of the reuenew of the kingdom; and had great credit, both with the kings, & with the comon people: alwel for that they had the care of diuine things, & were very learned, and teachers of others, as because they were called by the king, to giue counsaile in great affairs: foretelling of future things, which they knew by the Sacrifices, and by the starres. The Roialtie was mingled with sacrificing; and none could be king; but he were also a PRIEST, as Plato saith in his Politicks.

The CHALDEES in Assyria and Media; had such authoritie, as the Egyptian priests in Egypt, being reputed most skilfull, and expert in Astrologie; by which they did prognosticate of things to come: and by sooth-sayings, and sacrifices, turned away euill fortunes, and made good to come.

The BRACHMANES amongst the Indians held the chiefe place, to whom great honour was borne; and great gifts were giuen: as to men that were acceptable to the Gods; and thought to know what fortune was done in Hell. They foretold at the beginning of the yeare, drouht, raines; windes; and diseases: And they indure still at this present in those parts, persevering in the ceremonies of their auncient Religion; and holding the chiefe places in honour: calling themselves BRAMINS, which go before the INAIRES, that is to say, the Nobles. The King of Calcut is their high Priest, and head of his Religion, going for this cause before all the kings of India, and being called SAMQR Y, that is God in earth.

The MAGES gouerned the Religion and estate of the Persians with such authoritie, that they interpreted sometimes to vsurpe the kingdom, diuining Cambyes his absence in his voiage of Egypt; and to make one of their king. It was the custome also, that the king of Persia should learne their Magicke, without the which he might not raigne.

The DRUIDES of Gaule being ministers of Religion, and of iustice, discoursed of the starres, and of their mouings; of the nature of things, and immortallitie of soules; as also of the diuine authoritie and prouidence: being greatly respected of all the rest, and verie well intainted.

At Rome the SACERDOTES, ARVSPICES, AVGVRES, FLAMINS, SODALES, and virgins VESTALES, which kept the eternall fire, the high Priest, and inferior Priests super-intendents of their ceremonies, sacrifices, and superstitions, had knowledg of the Ciuil law; and managed the publike affaires. The first kings of Rome were sacrificers, and the Emperours to make their greatnes & authoritie more venerable; called themselves high Priests.

The PRIESTS both men and women ordained both in Greece and elsewhere, to see to the obseruation of the pagan Religion, founded on Oracles, were in great authoritie, and receiued mightie offerings. The Roialtie in Eacedemon was a superintendence in warre, and preheminnce in sacrifices.

The LEVITES in Iurie, separated from the other Iewes, to exercise sacrificing; and the office of Priesthood in the race of AARON, receiued

received duties: of ineffimable value.

The THALISMANS, PARACADIS, CADIS, Priests, and Iudges in the Law of *Mahomet*, MENITSSMARLS, and IMANS were wel priuiledged & freed from all subsidies. At the beginning the CALIPHES in that religion were Kings and Priests, one in *Bagdet*, another in *Caire*. Sithence the *Sultans* haue taken the royal authoritie, and haue brought in the MVPHITIS, adcounted as Patriarches, in steed of the CALIPHES super-intendents of that Religion, and iudging: soeuerainly in matters of the Law: by which are not onely ordained the praier, and diuine ceremonies; but also the politike and militarie affaires. They haue power to retract the ordinances of the *Sultans*, and sentences of their *Dikais* or Counsailes, which are not conformable, or seeme repugnant to the ALCORAN. Every Mahometan Prince keepeth one alwaies nere about him, or in his principal Citie, with great pension: The gidar CHAM of the Tartarians Zaiologues keepeth his at *Barbaud*; The SOPHI at *Tauris*: There are also in Africk at *Fez*, *Caroan*, *Armenien*; and elsewhere. The TVRK beareth vnto his, greater reuerence, then to any man of his Empire.

The ECCLESIASTICAL persons throughout Germanie, Fraunce, Poland, England, and Hungarie, hold at this day the chiefe places in the counsaile of Kings, and administration of iustice. Amongst the seven Electors of the Empire, there are three Ecclesiastical: Amongst the Peeres of Fraunce, there are six. The chiefe of the Counsaile in Poland are the Archbishops and Bishops. The Emperour is confirmed, & consecrated by the POPE. The French king consecrated by the Archbishop of *Rheims*. The king of England, by the Archbishop of *Canterbury*: The king of Poland, by the Archbishop of *Gnesne*. For considering that the Archbishops, and Bishops, are established amongst the people, as messengers of God, and interpreters of the Law, and will of God: to their authoritie being great in it selfe, haue bin added great honours in the common wealth; to the end that the publike counsailes, and constitutions, should by their presence be made more venerable. The POPE commaundeth ouer the temporall of the Church called S. Peters patrimonie, asking, and is reuerenced by the rest of the *Latine* Christendome, as head and chiefe of the Religion; in those places where he is acknowledged for such.

But before we make an end of this matter, we will set downe, the agreements and differences, which were betweene the Egyptian Priests, and the Chaldees, Magis, Brachmanes, and the Druides. The EGIPTIANS and BABYLONIANS, dwelling in spacious plaines, and hauing nothing to hinder them from the whole view of the Heauen, bestowed great studie in obseruation of the starres; in the which both thone and the other were most skilful, and expert. The Egyptians said that the CHALDEES came out of Egypt, and had learned Astrologie of them. The MAGES and BRACHMANES agreed in sobrietie and austeritie of life; and the Brachmanes were thought to haue descended of the Mages. There was also

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the like similitude betweene the MAGES and DRUIDES, namely those of great Britaine, that they seemed to haue deliuered Magick to the Persians, and not to haue learned it of them. The bodies of the MAGES when they were dead, were left to the dogges and birds to pray vpon, before they were buried. The BRACHMANES voluntarily ended their liues by fire. The CHALDEES and EGIPTIANS had faire, great, and magnificent Temples: The MAGES had no temples, altars, nor images. The Mages were common both to the Persians, and Parthians. The CHALDEES to the Assyrians and Medes. The EGIPTIANS and the PERSIANS beleueed the Resurrection, and that men being raised from the dead, should be immortal: euen as the CHRISTIANS and SARAZENS beleue.

OF THE NOBILITIE AMONGST

the Egyptians, Persians, Assyrians, Indians, Scythians, Thracians, and other auncient and moderne Nations.

They indeed were reputed noble, in Egypt, Persia, Scythia, Iberia, Assyria, India, Thrace, and other auncient Nations, which made profession of Armes; and medled not with mechanicall arts: to whom according to the qualitie of the Countrie, were appointed lands, rents, and reuenues, out of the publike, for their honest intertainment: and to the end they might not be constrained by want, to exercise any other questuarie, gainfull, and base maner of liuing. It was not lawfull in EGYPT for men of warre called *Cutafrees* and *Hermotiuies*, to vse any other art, but militarie: which they taught, and deliuered from hand to hand, and from the father to the sonne. LICVRGVS forbade the LACEDEMONIANS, all Mechanicall arts and occupations; yea, euen merchandize and trafficks: accounting such vocations to belong to bondmen; or strangers, or to men of base condition; and putting Armes onely in the hands of his Citizens, whom he would haue altogether free, and truly militarie: HERODOTVS writeth, that the PERSIANS honoured valiant men of warre, more then all other Nations; and that they made no account of marchandise. Moreover, that not onely the Persians, but also the Egyptians, Thracians, Scythians, Lydians, and almost all the barbarous Nations esteemed artificers, the basest of all men; yea, euen their children, and their whole race: That the GREEKS also, and aboueall, the Lacedemonians and Corinthians made little reckoning of the artificers. And Plato in the second and eight booke of his Common wealth, and in the beginning of his Timæus, willett the Nobles and men of warre, to abstaine from tilling the ground, and from Mechanicall artes, and other questuarie occupations. At this day the ARABIANS do vnto the detest all Mechanicall sciences. And the Nobilitie or Gentlemen of FRANCE are forbidden by the auncient ordinances of the Countrie, to exercise merchandize, or any other questuarie art, on paine of beeing

deprived

deprived of their nobilitie, and to pay tax, as those of the common sort.

The like do the NOBLES and Gentlemen of Spayne; Lumbardie, Naples, England, Germanie, Hungarie, and Poland: holding it a thing not onely unworthy of Nobilitie; but also to be an act derogating from the privilege thereof, to exercise in steede of Armes, a mechanicall art; or to vie trade of marchandize, if it be not of things of their owne growing, of which the traficke is permitted them. The Nobles of Persia vie it in like manner, possessing fees, and vnderfees, with vassals relieuing of them: also landes, castles, townes, and Countries, which they hold either by succession of their parents; or by gifts and benefices of the SOPHI their Prince: for the which they are bound to serue him in his warres, furnishing a number of men, according to the value of their reuenues. And in INDIA, the Naires are held in such reputation, as the Gentlemen in these parts; being constrained ordinarily to beare swords, targets, bowes, lances, and such other armes vsed amongst them: otherwise they should lose the name, and privilege of nobilitie.

In TURKIE there is no distinction of Nobilitie drawn from the ancestours; but he onely amongst the Turkes is repured noble, who in matter of warre hath giuen many proofes of his valiancie. When the OTTOMAN conquereth any Countrie, he extinguisheth the great ones, and the nobilitie, and sendeth thither his *Sangiacques*, *Subassies*, and *Spachies*; giuing them the fruites of the fees; and appointing rents on the reueneue of his lands, which are called *Tymars*. Every SPACHIE is bound to haue for many horses and men, as he hath five or six *Aspers* a day to spend; both of his pay, and of his *Tymar*, or yearely rent. They cannot make ouer the fees which they hold to their children; without the expresse permission of the great SIGNOR. And none enioyeth the nobilitie of any father, whose sonne he is; vntill by industrie he represent the person of his father; and not in word. None there possesseth any villages, castles, or townes after the manner of the Persians, or of vs: or inhabiteth strong houses, or daresto build aboute one storie, or higher then a douecote.

In ENGLAND at this day, the Nobilitie do not dwell in castles or houses of strength, closed with moates and diches: neither haue they any iurisdiction ouer men: which is in the kings hand, be it high, base, or meane. The dignities themselves, as Dukedomes, Marquisats, and Earledomes; and but titles which are giuen at the kings pleasure: whereas they which haue them, possesse nothing oftentimes in those places whereof they beare the name: but haue their lands lying elsewhere.

The Gentlemen in FRANCE possesse, in high, base, and meane iustices, villages, boroughes, townes, castles, fortresses, Baronies, Earledomes, Marquisats, Dukedomes, Principalities, and Peereships patrimoniall: with vassals holding, and vnderholding of them, bound by faith, and homage: which iurisdiction notwithstanding dependeth on that of the king; and answereth at the last appeale to his soueraigne Courts, or Parliaments.

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In the ROMAIN EMPIRE, the lands were first giuen in reward of seruice, to the men of warre, for terme of their liues; as they are at this day in Turkie: after they were made, and became patrimoniall and hereditarie to their children. And because they were giuen them to liue on in recompence of their seruices, they were termed benefices; and they which were recompenced in such sort, were said to be beneficed, or benefited. Then by this example, the Church comming to be rich by the almesdeeds and foundations of Princes, and great Lords, they called the Archbishopsricks, Bishopsricks, Abbeies, Priories, and Cures; by the name of benefices: because the Ecclesiastical persons possessed them, after the same maner as the auncient men of warre did their fees, and benefices. The Emperour ALEXANDER SEVERVS, was the first that permitted the heires of those men of warre to inioy their fees: provided that they followed Armes, and not otherwise; ordaining most expressely, that such heritages should neuer fall, but into the hands of such as made profession of armes. And a while after him CONSTANTINE the great, at the beginning of his Empire, gaue to his principall Captaines, and to those by whose meanes he thought most to preuaile against his aduersaries, a perpetuities in the lands which were assigned them: Whereby one may know, that the estate of the Turke resembleth in many things the Romain Empire, and the auncient kingdom of Persia: in which the whole government was in the disposition of one onely Lord; seruing himselfe with meane fellowes, which may without danger easily be advanced to great charges, and honours; and without tumult or enuie abased, withdrawn, or put to death. But the FRENCH king is placed in the midst of an auncient Nobilitie, and companie of Princes, Earles, Barons, and other gentlemen; hauing subiects peculier to themselves, and holding their preheminance in the kingdom, of which they can hardly be deprived without sedition. The estates also of lands which were but for life, were made perpetuall vnder the last kinges of the race of Charlemaigne; and shortly vpon the comming of Hugh Capet. Then such Lords as held the great fees of the kinges, they subdiuided them to other persons, of whom they expected seruice: and both thone and thother gaue their lands to the peasants, with duties of rents; and with condition to receiue iustice of them. Wherehence are come the termes of fees, and vnderfees, of vassals and vnder-vassals, for a difference from them which relieue directly, and without any meane of the king; Consequently of *Ban & arriereban*, and of liege or bond men, who without exception do promise all due tie of fidelitie to their Lords; and of those which are not bond or liege, which do onely promise a due tie; by reason of superior estate or fee, of which theirs which is inferior dependeth. And although at the beginning it was not lawfull for any *Roturier* or common person, to possesse any fee simple, but to meddle onely with his traficke, tillage, or husbandrie; and to pay his Lords duties: notwithstanding by succession of time, the fees (contrarie to their first and auncient institution) fell without any difference or distinction into the hands of

men of armes, and such as were estranged from the exercise of armes: of noble, and vnnoble, of gentlemen, and vngente; as merchants, practitioners, and other rich commoners; that had meanes to buy them. Moreouer; whereas many fees with their duties were giuen by Kings, Princes, Lords, and Gentlemen, to Bishopricks, Abbeies, monasteries, couents, priories, chanonries, commaunders, hospitals, spittels, and to other Ecclesiasticall persons, which are people of Mortmaine; and altogether estranged from armes; the *Ban & arriereban*, hath bin much weakned thereby, and at length is so low brought, and so dispised; that euen they which are bound thereunto thinke themselues dishonoured, if they appeare there: and so send thither their seruants, or other mercenarie folkes; the most part so euill appointed, and in such poore equippage, that it is a mockerie to set them: whereas in times past, the chiefe of Fraunce accounted it a great honour to be there themselues in person. So farre haue these fees and vnderfees straid, or so ill bin employed; which were erected and ordained for the safetie of the Countrey: to the end that such as held them, should in all occurrences of businesse, be readily furnished with armes, men, and horses, in such number and order as is requisite; either to resist the approches of the enemy, or to set vpon him if need were. By reason whereof, the forces of the kingdom are lessened; and the Lawes militarie by little and little brought to naught: in such sort, that the Kings haue bin constrained to ordaine those companies of waged men of armes, called ordinances: and for their intertainment, to impose on the people taxe and tallage.

Moreouer, it is seuen or eight hundred yeres, since the Nobilitie hath taken vp the vse of Armes, and scutchions, with figures of beastes, and other things, blazoned with diuers colours; with termes fitting therunto: to the end to discern and make difference betweene them of their Nobilitie, and the antiquities thereof; their alliances, and kinreds. Which maner was not in vse before CHARLEMAIGNE, and hath not gon out of EVROPE, being yet vnknown throughout AFRICKE and ASIA: where their Religion forbiddeth them, to make the pourtraictures of beastes. The Armes in the which ther are Lyons, Leopards, Tygers, Eagles, Kytes, Faulcons, and other rauinous beastes, are accounted more noble, then those which haue but trees, flowers, starres, barres, files; or which are onely distinguished with colour; or taken from the names of families: because they seeme not to haue bin gotten by militarie prowesse; or any other vertue. To make them, correct, and expound them, are appointed the Herauldes, and kings of Armes; curiously discoursing of the figures, and colours which are in them: euen to the mingling, and accomodating (according to the measure of their vnderstanding and knowledge) both Physicke, Astrologie, and Diuinitie.

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Site workes of the Ancients.

IN EGYPT, INDIA, and elswhere, the gouernment being diuided into many orders, or estates, it was not lawfull for any to take a wife of other estate but his owne; nor to change his vocation: because it seemed not reasonable vnto them, that a man of armes should labour the earth; or that a learned man should become an Artisan. Then the Artisans there wrought their workes seuerally euery one by himselfe; and not indifferently mingling one occupation amongst the other. The like did the husbandmen, fishermen, and huntsmen: and it was not lawfull for one to exercise many trades. As then they applied not themselues, but vnto such workes as were permitted by the law; and which they had learned of their fathers: continuing the same all their life, they became excellent therein. Especially the EGYPTIANS, whose workes were meruailously well wrought; and euen come to their perfection. The great and magnificent buildings made at that time, both in ASSIRIA, EGYPT, and elswhere, do euidently shew, the abilitie of their architects, masons, statuaries, imagers, grauers, painters, caruers, carpenters, and smithes. The same distinction of the multitude by diuers orders, and kindes of exercise is vied at this day at CAIR, FEZ, MARROCO, and in many other great Cities of Asia, and Africk. Others account the maner of PARIS more commodious, where the Artificers dwell intermingled one amongst the other. At this day the Artisans of CATHAY, and of CAIR, and of PERSIA, are found verie exquisite, making workes so neere approaching vnto those of nature, that they seeme to be naturall.

The end of the fowerth Booke.

OF THE LEARNING, POESY,

*Eloquence, Power, and other excellencie of the Grecians.**The fifth Booke.*

AT the same time that the Persians swayed by their armes in Asia, and that Cyrus founded the Persian Monarchie; good letters and Learning were raised vp in Greece, and the Countreies there about, as well in the Isles, as in the maine land: and by the learned, and renowned Pythagoras began Philosophie. First of all, then confide-

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ring the admirable ornament of the whole world; the continuall and perdurable motion of the Heauen; the varietie and distinction of the starres; the intercourse of daies and nights, of monethes and yeares continually succeeding; the vital power of fire diffused thoroughout the whole world; the variable airc, sustayning with spiration and respiration all liuing creatures; the sea beating the bankes with his reciprocal waues, receiuing and casting out the other waters, without ouerflowing or diminishing the earth; which is heaped together on each side thereof for a bound vnto it: The vicissitude and order of things, both simple and compounded; contayned in the circuit of the world, being innumerable in multitude, and meruailous in beaurie: They indeouored to search out their properties, conueniences, and contraries; as to know whereof they were made and engendred; how long they indured, what became of them, when, and how they perished, what in them was mortall and corruptible; what diuine and perpetual: They obserued the course of the starres, and the power which they haue heer below. The Egyptians, Babylonians, Indians, Mages, and Druides, applied themselves to such contemplation, as hath bin shewed heretofore; Then the GREEKS purposefully obscuring their writings with numbers and figures, to thend, that (by being too much communicated) they should not be dispised of the vulgar sort, or wrapping them vp in couers of fables, or vsing measured verses, to make them more durable, by the delectation of fables, and sweetnesse of verses.

And when as they that were skilfull in such things, and all such as were ought seen in any thing, would arrogantly be called *Sophoi*, that is to say wisemen: PITHAGORAS was the first, who by singular modestie tooke the name of a Philosopher, signifying a louer of wisdom: For coming one day to Phliunra, and hauing learnedly and grauely talked with Leon Prince of the Phliales about certaine affaires: This Lord admiring the vnderstanding and eloquence of PITHAGORAS, demanded of him, what Art he professed; by whom he was answered, that he was not skilfull in any Art, but that he was a Philosopher. Leon wondering at the noueltie of this name, asked him what Philosophers were; and what difference there was betweene them and others. PITHAGORAS said, that the life of man seemed vnto him, to resemble one of those assemblies which were made at the publike playes of GREECE: where some by strength, agilitie, and exercise of bodie; or by running of hortes, sought the price of the victorie, and the glorie proposed in races; others went thither to make their profite in buying and selling: but that there were some of a more generous spirit, which neither sought applause, nor gaine, but came thither onely to see: Euen so men in this life, as in some famous faire, coming thither, and being of different nature and disposition, some sought after honour; others after profite; and others (which are the fewer and rarer sort) omitting or little esteeming all these things,

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considered diligently the nature of things: whome hee termed louers of wisdom; that is to say Philosophers. And as in these assemblies it was a goodly thing to see and beholde without seeking after gaine, so that in this life contemplation, and knowledge is to bee preferred, aboue all other occupations. But PITHAGORAS was not onely the inventor of the name, but also brought first (as hath bin said) this learning into GREECE; which he augmented and beautified much: instructing his followers; called after him PITHAGOREANS, by whom he was singularly respected; and no lesse honoured of others thoroughout the worlde: euen the memorye of him remaining at this present most renowned, and reuerenced thoroughout all nations; and will alwaies so remaine as long as learning endureth. Being borne at Samos, after hee had much profited in learning, he went first into Egypt; after into Babylon, to learne the course of the starres, and the nature of the worlde: And returned afterwards by Crete, and Lacedemon, where he learned the Lawes of Minos, and Lycurgus; which were then in great veneration: and finally hauing knownen all the foresaide things, hee came to *Crotone*; where hee withdrew the people by his authority from luxuriosnes, and idlenesse, whereunto they were giuen, to good maners and honest life: hauing learning for the women separate from that which was for men, and for children diuers from that which was for parents: For he taught women how they ought to liue chaste, to be obedient and seruiceable to their husbands; and to children how they ought to be modest, and to learne knowledge: and to all people he gaue counsaile to liue soberly, as a thing of which all vertues had their beginning: After hee had dwelled twenty yeeres at *Crotone*, hee went to *Metapont*, where he dyed; and the inhabitants of *Metapont*, after his decease had him in such reuerence, that they consecrated his house as a temple: and worshipped him as a God.

In this time also werethose seuen which were called, and reputed the wise men of Greece, namely *Solon*, *Thales*, *Pistacus*, *Bias*, *Cleobulus*, *Chilon*, and *Periander*; all which except *Thales* were either Law-makers, or gouernours of states: and got, that renowne and reputation of wisdom for being onely well skilled in matter of gouernment, and such things as are in the common vse of men. The other learned men of this age, and they also which succeeded them, were Astrologers, naturall Philosophers, and Physicians; as Democritus, Heraclitus, Hippocrates, Empedocles, Parmenides, Melissus; and in the same age are also reckoned, Stefishorus, Simonides, Alceus, Sapho, Theognis, Anacreon, Archilochus, Alcmeon, and Epicharmus, who were Poets; Epimenides, a deuiner of Candie, Anacharsis the Scythian, Charondas, and Zaleucus Law-makers: Daniel, Aggee, Zachary, Ieremy, and Sophonie, prophets of the Hebrues.

SOLONGaue Lawes to the Athenians, whereby he got great reputation, and excelled in all knowledge, especially in Poetry; wherunto if he had who-

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ly giuen himselfe, he had bin no lesse reckoned of then *Homer*, and *Hesiodus*, or any other of the most excellent auncient Poets; as Critias witnesseth in *Platoes Timeus*. He being desirous to trauaile, went into Egypt to the king *Amasis*, and from thence came backe vnto Sardis, to *CRESVS* the riche and mighty king of *Lydia*: who for this cause thought himselfe the most happy man of the world. But hauing caused his treasures and worldly felicity to be shewed to *SOLOON*, he asked him his opinion: who without flattery answered him, that none ought to be iudged happy before his ende, Because that many in this present life after great felicities, fall into extreme miseries & calamities: as euilsoones it befel vnto *Cresus*, who being ouercome in war, and made captiue by *CYRVS* was bound, and set on a pyle to be burnt. Then heremembring the speech of *SOLOON* named him thrice, with sighing: and *CYRVS* vnderstanding the reason thereof had remorse; thinking how he being a man made another to be burned quicke in the fire, which not long thence was no lesse happy, then him selfe. So fearing the diuine punishment, and considering that there is nothing stable in humaine things, he commaunded that the fire should be forthwith extinguished, and *Cresus* be vnbound. By this meanes came *Solon* to the knowledge of *Cyrus*, and by his wife aduertisement saued the life of *Cresus*.

EPIMENIDES was a familiar friend of *Solons*, and holpe him to make his Lawes; he was excellent in inuenticing of diuers new things, and excelling in diuination. He foretold the coming of the Persians into Greece, a long time before they came: and that they should retourne without doing any thing.

THALES a famous natural Philosopher and Astrologer, was the first amongst the Greekes that diuided the yere into ccclxv. daies: and found out the pointes of the Solstices, and Equinoxes, the little beare, and the starres about him. He foretold the eclipse of the sunne in the raigne of *Astiyages* the vnckle of *Cyrus*, by his mothers side: and kept back his citizen the *Milesians* from entring into league with *Cresus* against *Cyrus*, which counsaile was the cause of their safety after the victory. *Aristotle* in his Politicks writeth of him, that he foresaw by Astrology, the abundance of oliues that was to come, wherin he might haue gained much: shewing that it were easy for Philosophers to enriche themselves, if they would; but it is not their study and profession. And *Plato* in his *Theatetus* telleth that as he beheld the starres, and looked vpwards, he fell into a dicke: whereof he was reprehended by his maide (who was pleasant, and witty) that he woulde endeauour to know what was in heauen, being ignorant of that which was in earth; and before his feet.

DEMOCRITVS is called by *Seneca* in the seuenth of his naturall questions, the most subtilt of the auncients; and in his booke of the shortnes of life, he reckoneth him amongst the chiefe and most excellent masters of the sciences. *Cicero* in his first Booke of the ends of good and euill, calleth him a man learned and perfect in Geometrie: and recommendeth his stile or maner of wri-

of writing, vnto *Brutus* in his Oratour, saying that albeit it be estranged from verbe; yet because it is eleuated and enriched, with most cleare lights of words, that it seemeth rather to be a poeme, then the verses of Comick Poets. *Plinie* telleth howe that hee and *Pythagoras*, trauailed into *Perlia*, *Arabia*, *Egypt*, and *Ethiopia*, to the end to learne Magicke; and that they two were the first that did celebrate it in these parts. And in another place, it is manifest (saith hee) that *DEMOCRITVS*, a wise man otherwile, & profitable vnto life; hath erred through too much desire which he had to be helpful vnto mē. And in his vij. Booke; he promised saith he to reuiue others which hath not raised vp himselfe. He was so exceedingly giuen to cōtemplation, that his citizens the *Abderites* counted him franticke, and sent for *Hippocrates* to heale him: who, when he came to *Abdera*, found him only wise amongst them all. *Seneca* writing of the diuine prouidence, saith that he abandoned riches, thinking them to be burdenson to a good wit. Some say that willingly with a burning glasse, he deprived himselfe of his sight, that he might see more clerly with his vnderstanding. *Tully* in his fifth *Tusculane*, *DEMOCRITVS* (saith he) hauing lost the sight of his eyes, could not discern white & black; but wel could he the good, and euil; iust and vniust; honest and dishonest; profitable and vnprofitable: And could liue wel and happily without the sight of colours; but not without the knowledge of things. This mā thought the sight of the mind to be hindred by the sight of the eyes. And as others did not see oftentimes that which was before their feet; so he wandered throughout all infinity without consisting in any extremity. *Plutarch* in his treatise of curiositie affirmeth it to be false. *Seneca* in his second Booke of Anger, saith that *HERACLITVS* going out of his house, and seeing about him so many liuing euil, or rather dying in euil, he had pity of them all, and wept: on the contrary *DEMOCRITVS* was neuer seene but laughing.

HIPPOCRATES had his honor, to haue bin the first that did write perspicuously of Physick, & of the rules therof. *Plutarch* witnesseth of him, that hauing written touching the feames or ioinings of mans head in Anatomy, and afterwards finding that he had failed in somewhat, he did publicly declare his fault, for feare lest others might fall into the like error. *Saint Augustin* after him hath bin the only man that hath publicly corrected himselfe, by setting forth his retractations. Others are commonly so ouer gone with glory, and so opinatiue; that they had rather dye, then yield in any thing.

EMPEDOCLES the *Agrigentine*, a famous natural Philosopher, wrote in verse vj. books of the knowledg of nature: whereof *Aristotle* maketh often mention, especially in his Poetry; where he saith that *Homer* & *Empedocles* had nothing one like thother, but their verses: and that the one is a right Poet, and thother oughtrather to be called a naturall Philosopher, then a Poet. And in his Metaphysicks speaking of him and of *Anaxagoras*, he witnesseth that *Anaxagoras* was superior in age to *Empedocles*, but inferior to him in works. And he saith in his problemes, that he was of melancholick cōplexion. *Plinie* saith that he trauailed far to learne Magicke; as did *Pythagoras* & *Democritus*.

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And Horace in his art of Poetry, that being desirous to leaue an opinion of himselfe that he was a God, and was vanished secretly out of the sight of men; he cast himselfe into the burning and smoking hole of the hill Etna: and that this deed was afterwarde discovered by one of his slippers, which being made of bras, was cast vp by the vehemency of the fire and wind.

ANAXAGORAS a *Clazomenian* gentleman, became a very excellent Philosopher, and was called by those of his time *Nous* (which signifieth the minde or vnderstanding) were it for admiration which they had of his knowledge and vnderstanding which appeared to be great, especially in naturall Philosophy; or els because he was the first which added the intelligence vnto the matter; and appointed vnto naturall things; for their beginning, and first cause of their distinction and ordinance, the intelligence. Plinie writeth of him, that by knowledge of the starres he foretold, that within certaine daies after, there would fall a stone from heauen; which happened in the parts of Thrace, in the day time. He was the first that published books written by him, and liued in the time of Democritus.

In auncient time in Greece they which did write first of diuine, celestiall, naturall, morall, politicke, and military matters were the Poets: and they were commonly Priests, Theologians, Musicians, Astrologians, and Physicians; as Linus, Musæus, Orpheus, and Amphion. LINUS the sonne of Apollo, and of Terpsichore being very skilfull in Musick, was the master of Hercules, of Tamyras, and of Orpheus. They say that he brought the knowledge thereof out of Phenicia into Greece; as did Atlas the Astrology out of Lybia. Musæus was reputed as a Prophet hauing deliuered many Cerimonies to the Grecians: of whom Virgill giueth a very honourable testimony, in the sixth Booke of his Aeneids, calling him an excellent Poet in great perfection: and making him to seeme in the Elysian fields the most eminent amongst all the men of honour, and learning that were there, which haue had a memorable name in all ages. ORPHEVS and AMPHION were such excellent musicians, that they were said by their sweete Songes to moue trees, and stones; to stop the course of riuers, and to tame the hercenes of wild beasts. ORPHEVS first instituted in Greece the Initiations of the Gods, the purification of sinnes, remedies of diseases by charmes, and Inchauntements; and meanes to appease the wrath of the Gods. They say that of him and of Zo-roaster as fathers and authors, came all the ancient wisdom. Iamblicus affirmeth that Pythagoras followed Orpheus his diuinity as a paterne; on the which he framed, & formed his Philosophy; & which is more that the words of Pythagoras, had not bin esteemed holy or sacred; but for being deriued from the precept of Orpheus. That from thence came the secret doctrine of numbers, and whatsoever is admirable in the Philosophy of the Greeks, which secrets he folded vp in fables, and hid them vnder a poeticall couerture. Demosthenes in his oration against Aristogiton calleth Orpheus the authour of the sacred ceremonies which the Grecians vsed. He was accounted holy after his death, and euery yere there was a solemne feast dedicated vnto him,

to him; as to the most learned which was euer in Greece, as well in the religion and diuinity of those daies as in Poetry.

Vnto these succeeded HOMER, and HESIOD; who were of the same time, or neere one to another: & got by different vertues very great, & durable praises. Homer wrote the Iliads, and Odysees; Hesioidus left precepts of husbandry and Astrology; entermingled with aduertisements of good life, and the fabulous genealogie of the Gods. Homer without controuersie hath gotten the first and chiefe place amongst all the Poets of all Nations; and ages which euer were. And Plinie giueth him the chiefe praise of humane vnderstanding, in so great diuersity of natures, multitude of disciplines, variety of actions, and of exercises, and workes; hauing deserued it as well by the excellency of his poesie; as by the good happ of his argument so luckily handled. First that which he writeth, he seemeth not to say it; but to represent it before our eyes. Such is the dexterity in him not onely to expresse the bodies; but euen the hidden motions of the mindes: in such sort that his poesie seemeth as an Image of the life of man. He is so conformable to common sense, and hath so aptly accomodated his wordes to the things, that after so great mutation come to passe, in the maners, and customes of men, from the time wherein he liued vntill this present; he keepeth still from age to age, and from countrey to countrey the same grace, as if he came from being newly made; retayning not onely the authority of antiquitie but also the pleasure of nouelty: as if there were in him some spirit continually renewing, and waxing yong, and a soule neuer waxing old which kept him alwaies in this vigour. Such force haue the writings which come neere vnto nature, that they neuer decay: but so much farther as they go, so much more grace they gaine, and so much more authority they obtaine. Amongst his singuler praises this of all other is most veritable, that he is alone in the world who hath neuer glatted or cloyed his readers; shewing himselfe alwaies altogether of an other sort vnto them, and still flourishing in newe delectation: for as much as he leadeth them from one tale to another; and by his variety keepeth them from being weary at any time to heare his fine verses; flowing from him of their owne accord without paine or constraint; euen almost with a diuine felicity, and naturall facility: which notwithstanding he hath so conducted, that he obserueth gravity in great affaires; and propriety in small matters; and a tempered decency in those of the middle sort: with a delectable variety thoroughout in his narrations, similitudes, orations, amplifications, arguments, examples, and digressions; in wordes, sentences, figures, and in the continuation of his purpose; such disposition; that one may well say there was neuer his like. Aristotle, and Cicero thinketh that he could not possibly come incontinently to such perfection; and that therefore there were others before him: seeing that nothing is perfect at his birth, and first beginning. The Greeks had him in such admiration that they attributed to him the knowledge of all things; and thought that all Artes, and all sects which were amongst them, were
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issued from his fountaine. The most renowned Captaines red him, finding in him the best that belongeth to art military; The most eminent Philosophers alleaged him, prouing their reasons by his verses: others founded in him the state politicke, and oeconomick, the art of husbandry, the contempt of humane vanities, and the deuotion due vnto religion. For this cause (whereas he being far from ambition had concealed his original) many nations claimed him to be their Citizen: as the Colophonians, Rhodians, Chiotins, Samianians; and Smirnians, who erected a temple vnto him in their City; and many others contended for him amongst themselves. But he iudged best, who considering so many vertues and graces in him, thought it not possible that he could be ingendred of man; but that the heauen was his father and Caliope the chiefe of the Muses his mother.

Touching HESIODVS (which holdeth among the Greek Poets the second place, after Homer) he gaue men to vnderstand, that he became such without study; and that in his yong yeres being sent by his father to keepe the beastes, he fell a sleepe on the hill Parnassus: During which sleepe, the Muses appeared vnto him, and inspired him diuinely with Poesie. Afterward he was the Priest and Curate of the Muses in Helicon; and wrote of Astrology, and Husbandry. Plutarch telleth how he being wrongfully slaine and murdered, and then cast into the sea; was taken vp by a floc of Dolphins, which caried him to the head of Rhion neere the towne of Molicia: where being known by reason that he was but newly killed, the Molycrians becaule of his great renowme, buried him honourably; and nothing in more commendation, then to send presently euery where to enquire of this murder: which they did with such diligence, that the murderers were found out: whom they cast quicke into the botome of the sea, and razed their houses.

But the wise men, and religious of that time, did blame the impertinent fables which Homer, and Hesiod and thother Poets had written of the Gods, proposing their formes, ages, sexes, transformations, vestments, ornaments, banquets, laughers, desires, complaints, lamentations, displeasures, angers, hatreds, differents, discords, combates, warres, and batailles; not onely when diuers Gods defended contrary armies of thone side, and thother; but also when they warred themselves against the Titans, and Gyants: their whoredomes, adulteries, incests, bonds, companies with mankind, and mortal ingendred of the immortal; and many other such things transfered to the similitude of humane fragility, and contrary to good manners, and to pietie. Pythagoras said that he had descended into hell, and had seen there the soules of Hesiodus, hard bound to a pillar of bras; and that of Homer hanged on a tree both of them bearing the punishment of that which they had foolishly sayned and inuented of the Gods. Isocrates affirmed, that although they had not yet bin sufficiently chastised for these impieties, yet notwithstanding that they remained not altogether unpunished: some of them hauing bin vagabounds and beggers; others of them blinde; and others banished their country; and that Orpheus the chiefe authour of such fables was slaine and rent

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in pieces; and his members disperfed here and there thoroughout the fields. Plato allowed them no place in his common wealth by reason of such absurd impieties; but woulde haue those onely receaued there, which made diuine hymnes, or moral aduertisements. And therefore I meruail at the Poets of these times, who that they may seeme the more to resemble the ancients by ymitation, endeavour to bring into vse such pagan fictions: not considering the Christian religion, in the which they are brought vp, free from all such superstition; & the manners of their time: whereunto al writers both in prose, and verse ought especially to accommodate themselves.

After the said Poets, came the PHILOSOPHERS, which began in the raigne of Cyrus, as hath bin touched heretofore: and they wrote at first almost al in verse, as the former; and diuided themselves into two sects, thone being called *Ioniques*, thother *Italiques*. Thales being born at Miletum in Ionia, was the author of the Ionian sect; Pythagoras the Samian dwelling at Crotona, in that part of Italy which was called great Greece, instituted the Italiā, whose sectaries, & folowers were called of him Pythagoreans: teaching their doctrines by numbers, and figures. After Thales succeeded Anaximander, and after Anaximander, Anaximenes; to him Anaxagoras, to Anaxagoras, Archelās; & to Archelās, Socrates. On thother part to Pythagoras succeeded his son Telanges, to him Xenophanes; after him Permenides, after him Zenon the Eleatian, and Melissus; To Zenon, Leucippus, to Leucippus, Democritus, & to Democritus many: amongst whom are celebrated Nauciphanes, and Naucides: and other renowned in both sects euen to PLATO, and ARISTOTLE; who abolished these sects, bringing in others of the *Academicks*, and *peripateticks*: & supplanting the renowme of those which had begon them: as the Macedonian Alexander supplant the glory of Cyrus, and of the kings his successours, by ouerthrowing the Persian Monarchy.

But the greatest glory of the GREEKS began, at the expedition which XERXES king of Persia had vndertaken against Greece; who by his ineffimable power which he brought with him, amazed it much, and put the Grecians in the greatest feare, that euer they were; knowing wel that this war was vndertaken against them to bring them al in bondage: and seeing that already all the Grecian cities seated in Asia were become subiect, and seruite; they expected that those of Greece should not escape with any better condition. And on the contrary the war hauing had a far other end then was looked for, they not only found themselves out of danger of seruitude; but got great glory thereby: and there was neither towne nor city but was become so rich, that all the world wondered how things were so come to passe, contrary to that which euery one expected. For from that time fifty yeres forwards, Greece alwaies increased meruailously in felicity: & their prosperity and wealth made arts to flourish. In such sort that we find, that the most excellent workmen that euer were in the world, liued in that time there. Also the sciences, & namely Philosophy, went then wonderfully forwards. Eloquence also was much advanced throughout all Greece; but especially in *Athens*. For in that time were these

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excellent *Orators*, Pericles, Gorgias, Thrasimachus, Hippias, Prodicus, Protagoras, Isocrates, Lysias, Demosthenes, Eschines, Antipho, Andocidas, Hipperides, Dinarchus, Iseas, Lycurgus, Demades, & Demetrius the Phalerian: HISTORIOGRAPHERS, Herodotus, Thucydides, Xenophon, Philistius, Ephorus, Theopompus, Timæus, & Calisthenes: TRAGICAL POETS, Eschylus, Sophocles, and Euripides: COMICAL, Cratinus, Aristophanes, Eupolis, Menander, Philemon, and Diphilus: STATUARIES, Lysippus, Chares, Phydias, Polyclethus, Praxiteles, Ctesias, Dinomenes, Cymon & Miron: IMAGERS Lysistratus, & Dibutades: PAINTERS, Apelles, Protogenes, Polygnotus, Parrhasius, Aristides the Theban, Parrhasius, & Zeuxis. ARCHITECTS, Dinocrates, who built Alexandria in Egypt; Ctesiphon of Crete, the temple of Ephesus: Philon, the Citadell of Athens. GRAVERS, Alcamenes, Agoracritus, Scopas, Briax, Timotheus, Leochares & Pythis. MUSICIANS Timotheus, Anaxarchus, Damon & Aristothenes. ARITHMETICIANS Nicomachus the son of Aristotle, Euclide, a GEOMETRICIAN, Eudoxus an ASTROLOGER: for PHILOSOPHERS, the last of the Pythagorean sect, already named euen to Socrates, who was the first amongst all the Greek philosophers, which withdrew philosophy from the heavenly & natural contemplation (wherein all the former were busied) & applied it to government of houses, cities, & common wealthe: accounting the knowledge of heavenly & natural things to be difficult; and also when it was obtained, to be little helpful vnto good life: wherefore he gaue himselfe especially to treat of maners, of vertues, & of vices; & entirely of good, & euil. After Socrates successfully florished, Plato, Aristotle, Theophrastus, Xenocrates, Polemon, Crantor, & others both *Academicks*, & *Peripateticks*: Zenon, the Stoick, whom succeeded Cleanthus the *Epicure*: the spirits of the Greekes every day increasing vntil the reignes of Philip, and Alexander, in which times all things came to their excellency, and (as it were) full perfection: whence it soonest they fell, & much sooner then they were mounted vp.

Concerning the *Art Militarie*, Philip, & Alexander of Macedonia, did not only surpass all the great Captains of their time, in knowledge, & experience of war, prowes, magnanimity, fortune, & success of conquest: although there were many famous men in their age, as Epanimondas, & Pelopidas, Thebans; Timotheus, Conon, Chabrias, & Iphicrates, Athenians; & not long before, Pausanias, Lysander, & Agelilaus, Lacedemonians; & Timoleon of Corinth: but also those of the times of the Persian & Median wars: as Themistocles, Aristides, Cymon, & Miltiades; & afore them Conon, Myronides, Pericles, & some other Grecians: and in Sicilie Gelon, the sonne of Diomenes. For who so wil compare the vertues of all them, with the deeds & glory of Philip, and Alexander; he shal find their vertue, and renowne more excellent then of thothers: hauing but small meanes; made in the end his kingdome more mighty and more redoubted, then any other Lordship of his time in all Europe: and finding at his comming to it, the kingdome of Macedon, handmaid, and tributary to the Illyrians; he made it ere he dyed, Lady and mistresse of many Cities, diuers Countries, and Nations, bordering about her. He made

himselfe by his owne vertue to be chosen Chiefestaine general of all Greece; the Grecian Cities voluntarily submitting themselues to his gouernement. And after he had ouerthrowen by force of armes those which had sacked, and spoiled the temple of Apollo at Delphos; and had made free, the access to the Oracle: he obtained a place, and voice in the Counsaile of the States of Greece called the *Amphictyones*: which was giuen and graunted him for reward of his vertue and deuotion showed towards the Gods. Then hauing subdued to his will the Illyrians, Pannonians, Thracians and Scythians; hee vndertooke to ouerthrowe the Empire of Persia. Following which deliberation, he sent his army before into Asia; where he set at liberty the Greeke Cities that were feared there: But being ouertaken by death he could not make an end of his enterprise; but left to his sonne, and successour Alexander such, and so great power, that he had no need afterwards else where to seeke any ayde or succour to ruinate the Empire of Persia. All which great things he did not with the fauour of fortune; but by his owne onely vertue; being a very wise Prince, especially in matter of war; valiant of his person, affable, and as liberall as any prince might be.

Touching his sonne ALEXANDER, hee did in a little time many great things; and by his good wit, and valure excelled all the kings that were euer renowned for their great deedes, since the world was first a worlde. For in the space of twelue yeres which he reigned and no more, he conquered a good parte of Europe; and euen almost all Asia thoroughout: where by he got of good right exceeding great glory, and not inferior to the greatest Princes of ancient time: who for the greatnes and excellency of their deedes and vertues haue bin reuerenced by their posterity as demy-Gods. From his childhood he gaue euident tokens of his greatnes, to ensue; Hee tooke no pleasure in women, nor in plaies, nor any other kind of pastime: but his whole and onely delight was in armes. And the more he sawe his father Philip to prosper, the more sorry he was; saying that hee would leaue nothing for him to doe. When the other yong Lordes of his age invited him to goe to the Olympian games; he answered them that he would willingly goe, if hee thought he shoulde finde any Kings there; with whome he might combat and iust. The Ambassadors of the king of Persia hauing talked with him, said that they founde in him more magnanimity then his age could beare. King Philip being desirous to knowe who should behis successour, sent to the Oracle of Apollo, at Delphos; where hee had answered that he should succeede him in his kingdome, and enioy the empire of the whole world, whome the horse Bucephalus would suffer to get vp on him: The which fell out to be true in Alexander. For this Bucephalus was a horse of singuler beauty, but fierce, and not to be ruled by others; which showed himselfe so tractable vnto Alexander, that hee might doe with him what he would: who kept him long, reseruing him for battails, or daungerous passages. But such was the hap of Alexander, that he neuer fought battaile but he wan; and neuer besieged fortresse, but he tooke it.

While he was yet but yong and euill-furnished with money, and hauing but thirty fūe, or fortye thousand men of warr; he was so hardy and aduenturous as to passe the sea, and to goe into Asia to assaile the king of Persia, the greatest, and most mighty king of the world, very farre into his owne kingdome: whome he discomfited three times, putting to flight the armies of his aduersarie; whereof the least was of foure or fūe hundred thousand fighting men. After which ouerthrowes, the king of Persia offered him two thousand talents, and a part of his kingdome, to raunsome his mother, his wife and his daughters: but he would not restore them; giuing a magnanimous answer, that as the world could not be guided by two sunnes, so that there could not be two soueraigne kingdomes; while the habitable earth remained. Hauing conquered the whole estate of Persia, he marched with his army euen to the extremities of the East, thorough such rough and long waies for the most part, and amongst so many different nations; that with great difficulty might one goe thither being lightly furnished on horsebacke or on foote: besides the daunger of fighting. Then retourniug out of India to Babylon, he was saluted king of all the world, being about xxxiij. yeares of age; by Ambassadors, sent from Carthage, and from the rest of Africke: from the Spaynes and Gaules, from Sicilie, Sardigna, and Italy. Such was the terrour of his name, and the reputation of his greatnesse, and felicity. And hauing overcome the East, he threatned Carthage; preparing great armies both by sea, and land to conquer the West; hauing purposed to marche thorough Africke euen to the pillars of Hercules; and to passe at the straights into Spaine; then from thence to retourne by Gaule, and Italy into Greece, when he dyed in the midst of his enterprises and victories. He was so ambitious, that vnderstanding how the Philosopher Democritus affirmed that there were many worldes, he lamented that he was so long in getting of this one: and was sory that he could not sooner inuade the rest. He called himselfe the sonne of God, and would be worshipped accordingly; And after he was dead, his body remained seuen daies without stinke or corruption: which confirmed the opinion that was held of his diuinity.

This much touching the excellency of armes that was then: and it shal not be besides our purpose to treat a little of that of learning; which wilbe found to be no lesse in Plato, and Aristotle according to their quality.

These two then set Philosophy as high as euer it was; and haue surmounted not only the other former Philosophers both Greeks and straungers; but also had neuer since their equals. In so much that the world holdeth of them at this present; the most part of that knowledge which it hath: those books of theirs which remaine, being translated into all languages; and dispersed into all nations: They haue knownen whatsoeuer it was possible to know in their time, and whereunto the vnderstanding of man could then attaine. There is no liberal knowledge, nor art, nor science whatsoeuer; wherof they haue not spoken pertinently & properly. There is nothing in the heauen, in the earth, nor in the sea, which they haue omitted. Wherunto the better to attaine they

they chose a maner of liuing quiet, and peaceable, fit for learning; and contemplation: which as neerer approaching to the heauenly life, they thought worthiest of a wise man. They shunned publick charges, full of enuy, and of traualles: seeking rest that they might study, and write.

PLATO, after he had long time conuerled with Socrates, and hauing bin in Italic, Sicilie, and Egypt; although he loued well his Countrey, and vnderstode well matter of gouernement; yet notwithstanding would not meddle with the common wealth, because hee sawe the people of Athens euen to dote with old age, and to be neerer their end: but employed all the time of his life, in learning, and seeking of truth; shewing by wordes, by writing, and by deedes, the way of vertue to those that would follow it. There is such maiesty in his speech, that it hath bin thought, if God would haue vsed the language of men, that he would not haue spoken otherwise, then as Plato did. And Cicero calleth him the Father not onely of knowledge, but also of speaking well: hauing a stile in a meane betwixt prose, and verse; yet somwhat neerer approaching to that of Homer. And where the Greeks went before into strange countries to study, the strangers began in his time to come to Athens to learne knowledge.

Likewise, ARISTOTLE was honourably sent for by King Philip, who esteemed it much, that he had such a person borne in his owne kingdome, and in his time; And especially for the instruction of his sonne Alexander: where hauing remained eight yeres, howbeit he had great credit in the Court of Macedon, and might haue come to great Offices, and riches: he retired himselfe notwithstanding to Athens, to spend there the rest of his life in learning. And whereas in any one particuler science, one shall hardly attaine to any excellency, though he vse no other exercise all his life; he excelled in whatsoeuer he would apply himselfe vnto: and neuer vnderooke to intreat of anything, but he brought it almost to his soueraigne perfection: wherein he was much holpen by the quicknes of his wit, and sharpnes of his vnderstanding, his inclination to learning, and perseuerance: the excellent learning of his master Plato, whose auditor he was by the space of xx. yeres; the happines of that age wherein he was borne, full of good bookes, and rich in all arts: and the liberality of his scholer Alexander, who supplied him with goods, to come to his intention.

Many debate, who was euer of greatest vnderstanding amongst men; the which is difficult to be decided. Notwithstanding if we consider it wel, we shall not finde any more admirable, then ARISTOTLE: for the excellency of the workes which he hath composed; and the worthynes of the matters of which he hath intreated. PLATO hath not giue himselfe so much to natural Philosophy, as ARISTOTLE, but hath bin very curious of *Moral and Politick*: and excellent in *Metaphysick*: Thone hath intreated of the creation of the world, of the figures, qualities, & motions of the foure elements: of which the world is compounded. He set downe three principles, God, the *Idea* or forme, and the first matter; being the nurse of all generation.

Thother goeth about to proue that the world is eternall, setting downe also three principles, yet different from thother: namely, matter, forme, and priuation. He disputeth of place, of void, of time, of motion, of generation, and corruption; of the foure elements; of mutations happened in the aire: he hath declared the birth, liues, figures, parts, inclinations, affections, and actions of all liuing creatures. His scholer Theophrastus, hath shewed the natures, causes, and reasons of plants; & other things growing on the earth. Both of them haue written of the soul. But PLATO speaketh more certainly of the immortality thereof, then ARISTOTLE. PLATO hath discoursed of a perfect common wealth, of lawes, and of vertues, largely. ARISTOTLE also hath composed many books in Morall philosophy, deducing al the parts thereof euen to the *Economick*. Moreouer he hath gathered the institutions, and disciplines, of the Common weales and kingdomes of his time, and of such as flourished before him. Thone and thother haue shewed the changes which happened in them, and the meanes how to remedy them. As concerning *Logick*; Aristotle attributeth to himselfe the inuention, and perfection thereof. He hath also, spoken of *Rhetorick*, and of *Poesie* so exactly, that there is none found better in these professions. Moreouer PLATO hath written in dialogues: in the which commonly he bringeth in SOCRATES, assuring nothing; but disputing much of things both affirmatiuely, & negatiuely: enquiring of all things, and asking the opinion of the assistants or standers by; without saying his owne, or resolving of any thing. Which maner of writing hath great efficacy, and maketh things more intelligible: as if they were then doing, and were not taken from else-where, obseruing the dignity of the persons introduced, & accomodating of apt speech vnto euery one according to the variety: which causeth an exceeding pleasure. In doing whereof, he hath folowed an elegant maner of writing, magnificent, full of maiesty, and grauity both in words, and sentences; enriched with translations, allegories, and other colours of Rhetorick; without obseruing, any certaine methode of teaching. But ARISTOTLE hath endeouored to write methodically, hee expresseth himselfe according as the matter requireth properly, & without any exquisite ornament of words: That which he vndertaketh to treat of, he pursueth it from the beginning vnto the end, not digressing any waies; & leaueth nothing vndeccyded. Many haue blamed him for hauing made himselfe purposely obscure, and ambiguous, in many places: and that he did it of craft; fearing least some should handle him in such sort, as he had handled others. PLATO is more copious; ARISTOTLE more pithy; Thone hath mingled many strange opinions in his books, as of the transmigration of soules out of one body into another; of the communion of wiues, of children, and of goods: Thother hath more conformed himself to common life; & to ciuill actions. Thone hath chiefly stood on intelligible things; & thother on things sensible. Thone hath searched throughout for *Ideas*, & formes; thother made but a iest thereof, as of the former opinions which he hath sharply reprehended: notwithstanding many haue bin of opinion, that there was no difference between the in sentences; but in words only:

only: & haue assaied to reconcile them. Finally, the Greeks reckoned the one diuine; and his doctrine hath bin much honoured, both while he liued, and after his decease. Thother hath bin held for a wonderfull man, of great iudgment, and incomparable knowledge; singularly respected and reuerenced of all that haue since giuen them selues to learning. In briebe, ARISTOTLE learned all the good which he knew, of PLATO, and it was a meruailous great happines vnto him, to haue bin both a scholler of the most excellent philosopher that hath euer bin knowen; and Master of the greatest King of the world.

It were not reasonable here to omit DEMOSTHENES, who was a diligent hearer of Plato, and a friend vnto Aristotle: being so accomplished in eloquence, that he is accounted the law, and the rule of peroring, and speaking well. There is such force in his words, and he hath so well disposed them; that one cannot well add any thing to them, or take ought from them. It is not possible in those causes which he hath handled, and in the Orations which he hath written, wisely to inuent, or subtilly to expresse any thing; but he hath well vnderstood it: Neither on the contrarie, to find any thing more stately, more graue, or more beautified; then that which he hath said, and written. For he was so studious and laborious, that euen till the fiftieth yeare of his age, there was neuer found any Artisan in Athens more diligent to rise early then he. And although he had many imperfections of nature; as being subiect to stammering in his speech, short breasted, and timorous: he ouercame by diligence and industrie, all his hinderances. And vsed himselfe in such sort, that there was no Oratour in his time (albeit there were then many excellent) that pronounced more cleanly and distinctly, or spake longer, and bolder then he. Moreouer, he was no smal personage: but had while he liued great authority throughout Greece, being feared and redoubted by the king of Macedon, honoured by the great Signor of Persia, who managed long the affaires of Athens, where he was borne. By reason whereof, he well vnderstood matters of state, the mutations which happen in Lordships, and the causes whereence they proceede: and there is not any thing necessary for publike gouernment; but some apparance thereof is found in him; his counsailes tending not onely vnto profit, but to honour, and honestie. In somuch, that Plato, and Aristotle, haue not better plaied the Philosophers in their schooles; then he did in publike assemblies, and iudgements.

But as this age was admirable in power and wisdom, and in all arts: so was it also full of wickednes, & extraordinarie changes: As if it had bin of necessity, that the same age must bring forth horrible monsters, & notable wonders: for it is commonly seen, that where mens wits are most excellent, there are found together men notably vicious, & vertuous; the authours of great good things & of euil: as if vertue and vice (which are things so contrary & repugnant) had their extremities neer one another: In such sort, that where thone is, the other estsoons accompanieth it; & they leaue not one the other: for euen as noble & generous natures being duly instructed becom perfectly good, & are causes of great

great good things; In like maner those that are euill brought vp, become exceeding euill, and do great mischiefs: by reason that the exorbitant wickednesse, and extreme vices proceede not of weake, and simple natures; but of the noble and generous, being depraued by institution. As appeared in this season, replenished with all good artes, and excellent wits, by the extraordinary mutations which happened therein: Whereof the Orator *ÆSCHINES* complainyng, cried out, that they led not then the life of men; but that they seemed to be born to that end that their posterity might tel of the strange and vnlooked-for maruailes: And *DEMOSTHENES* answering him, acknowledged the fortune of his time to be verie aduersē, and hard; and that there was neither Grecke nor Barbarian, but had suffered much: for not onely euery one in particular; but publickly the kings, Cities, and Nations receiued great calamities: First of all, what troubles raised king Philip thorough out all Greece; corrupting by giftes the Magistrates and Gouernours of Townes; and nourishing amongst the Greekes diuisions and parcialities? In such sort, that he himselfe confessed, that he had much more enlarged his kingdom by gold and silver, then by armes. And albeit the Athenians hauing alwaies in suspicion his greatnes, were exhorted continually by *DEMOSTHENES*, to take vpon them the protection of the common libertie; and to punish with death those Citizens whom they should find to go about to betray the common wealth: Notwithstanding, this great Orator could not with all his diligence refrain the euill inclination of some particulars; which sought but how to sell their Countrey: Such abundance of Traitors there were found in that season. Afterwards as Philip being become proud by many prosperities, for the greatnes of his power, placed himselfe amongst the twelue Gods, he was killed by *Pausanias* a Macedonian gentleman, to whom he had denied iustice; at the marriage of his daughter *Cleopatra*, which he solemnized with great triumphe, beholding the plaies which were made: and euen in the midst of his guard, betweene the two Alexanders, the one being his sonne, and thother his sonne in law, whom he had made king of Epirus. The fault of which murder, was for the most part imputed to the Queene *Olympias*, who being diuorced from him, stirred vp the young man boyling before with anger to do it. But there was also some suspicion which touched Alexander, doubting least he would leaue the kingdom to another: Who likewise after he had turned all topsie turuie in Europe, and in Asia; because of his insolencie, was poisoned by his most familiar friends. *Olympias*, wife of the one, and mother to the other, was massacred by *Cassandra* for the great arrogancie which was in her; and cruelties which she had committed. *Seneca* calleth Alexander a furious young man; hauing in fied of vertue, a fortunate temeritie; and that from his youth he was a theefe, and a distroier of people: being the ruine both of his enemies, and friends; who placed his soueraign felicitie in astonishing, and making himselfe feared of all men. *Furour* saith he, stirred vp the wicked man to vndoe other men; and made him to march thorough vnknown places: Account you him wise that began

began with the ruines of Greece, in the which he had bin bred and brought vp; taking from euery onethat which was his good? He constrained *Lacedemon* to serue, and *Athen* to be silent. Not content with the ruine of so many Cities, which Philip either bought or ouercame; he ouerthrew others also; and beareth armes thorough out the world, without satisfying his crueltie: after the maner of sauage beastes, which bite being not prest with hunger. He hath already gathered many Kingdomes into one; already the Greekes, and Persians do feare one king; and notwithstanding, passing beyond the Ocean, he is sorie and loath to bound his victories by the footsteps of *Hercules*, and of *Bacchus*: but will force nature; and can not stay; as heauie things which do not cease to roule, vntill they meete with some stop or hinderance. He saith, that Philip and Alexander, and other such like renowned, thorough the ruine of people, haue bin no lesse plagues vnto men, then the deluge, by which the earth was drowned: or then the burning which consumed by heat, and drough, a great part of lyuing creatures. *Lucan* thinketh, that he gaue a pernicious example to the world; shewing the meanes how to reduce so many Countries vnder one Lord; calling him the fatal euil of the world; and a lightning which strook all Nations: whose insatiable ambition could not be staied, but by death. Therefore the *Scythians* spake thus vnto him; What neede hast thou of riches, which constrain thee alwaies to desire? Thou art the first, which of abundance hast made indigence: to the end that by possessing more, thou mightst more earnestly desire that which thou hast not. Who would euer haue thought that the Greekes should haue ruled Asia? and that so meane a king, as that of *Macedon*, could haue ouerthrowen the Monarchie of *Persia*, of inestimable largenesse and power, both by land and sea?

In like maner, the Lordship of *DIONISE* in *Sicile*, was ouerthrowen by *DION* with little meanes, against the opinion and expectation of all the world: which was the greatest and mightiest that was then in Europe: for who could haue beleueed, that he which arrived in *Sicile* onely with two ships of burden, should haue overcome a Lord, that had in his disposition fower hundred vessels with oares, a hundred thousand foote, and ten thousand horsemen; with prouision and munition, of armes, corne, and money, as much as was needfull for intertainment of so great power? and who aboute all the forenamed things, had vnder his obedience one of the greatest, and most mightie Cities, which was then in all Greece: which had so many ports; so many arsenals, or store-houses so many impregnable castles? and who besides all this, was allied with many great and mightie confederates? But that which gaue *DION* the victorie in this interprise, was principally his magnanimitie, and greatnesse of courage: with the loue and good will which was borne him, of those whom hee came to set free: And that which holpe him yet more then all the rest was, the small valure; and the cowardize of the Tyrant: with the hate and euill will which was borne him of all those, whom he vnjustly detained in bondage, and seruitude.

All which causes at the same time concurring together; made these things come to effect, which would be otherwise incredible.

Was it not a strange case to see the Athenians and Lacedemonians, who had so long time sought for the superiority; to come themselves into the subjection of the Macedonians, who before was tributarie to the Illyrians? And the Citie of Thebes, which had sometimes aspired to that principallitie, burned, rased, and destroyed in one day; and the Citizens thereof sold as slaves, and brought into bondage? On the other side, there was not then any man excellent in knowledge, but indured much. SOCRATES the father both of moral and politike Philosophie, falsely accused of not beleeuing in the Gods, & of corrupting youth, was condemned and executed by poyson: But his condemnation being found vniust, the people repented it soone after; considering how great a personage they had wrongfully put to death; and were so mutinous against them which were the cause thereof: that finally they put them all to death also; without hearing their defences and allegations. PLATO was sold by pyrats: and in danger of his life in the Court of Syracusa. XENOPHON was banished Athens. ARISTOTLE constrained to depart, fearing lest they would deal with him, as they did with Socrates. DEMOSTHENES poisoned himselfe with the poison which he caried in his ring: because he would not yeeld himselfe to the mercie of his enimie Antipater. DEMETRIUS the Phalerian, retired himselfe to the king of Alexandria, where he died of the byting of an Aspe. EVRIPIDES into Macedonia, where he was deuoured by mastifes. So many strange accidents there were in that season. PLUTARCH writeth, that in his time GREECE was so brought to naught, that scarcely altogether could it make three thousand men of warre: which the onely Citie of Megara sent in times past to the battaile of Platea. In such sort diminished it by succession of time, being diuided into many common weales, ill agreeing amongst themselves; impouerished by seditions, and warres; infected with curious sects in philosophie, and the most of them pernicious: as of the Epicures, Cynicks, Cyrenaiticks, Eretricks, Megarians, and Pyrrhonians; sometimes subiect to the Kings of Macedonia; sometimes to those of Syria, and Asia; sometimes to Mithridates; sometimes to the Romans, which ruled it a long time: after to the Emperours of Constantinople; and last of all to the Turkes: vnder whom it is brought into miserable bondage, being deprived of the arts, of the ancient nobilitie; and of the faire Cities which it was wont to haue.

A COMPARISON OF THE AVNCIENT *Greekes, with the Egyptians, Assyrians, Persians, and Indians.*

PLATO in his Menexenus, and his Politicks writeth, that they called in Greece all the other Nations barbarous: which had not any communion of liuing, or of language with the Grecians: and that they accounted them all seruile. Aristotle in the first of his Politicks, alleageth the Poets,

Poets which said, that the Greekes should rule, ouer the Barbarians: as if a Barbarian were the same by nature that a seruant is. And Demosthenes in his third Olynthiack, that it was fit, that the Barbarians should be subiect to the Grecians.

Plutarch saith, that Alexander did not as Aristotle his Master counsailed him; which was, that he should show himselfe to the Greekes as a father; and behaue himselfe towards the Barbarians as a Lord: And that he should haue care of the one, as of his friends and kinsfolkes; and serue himselfe of the others as of plants, or of beasts: which if he had done, he had filled his Empire with banishments; which are alwayes secret seeds of warres, and factions; and verie dangerous partialities. But he accounting that he was sent from Heauen, as a common reformer, gouernour, and reconciler of the world; those whom he could not bring in by perswasions of reason, he constrained them by force of armes; and assembled the whole world of many estates into one; and mingling together the liues, maners, mariages, and kinds of liuing; he commaunded all men liuing, to account the habitable earth their Countrie; and his Campe to be the castle, and dongeon: all the good folkes to be of kin on to the other; and the euill, and wicked onely to be straungers: And moreover; that the Greeke and the Barbarian should no more be distinguished by their cloake, nor by the fashion of their target, nor by the high hat; but should be marked and discerned; the Greeke by vertue, and the Barbarian by vice: reputed all the vertuous to be Greekes, and all the vicious Barbarians: accounting moreover the garments common; the tables common; as also the mariages, and maners of liuing; being all vnited by the mixtion of bloud; and communion of children. Strabo in the first of his Cosmographie is of the same opinion, that this difference ought rather to be made by vertue and vice; because there were many Greekes wicked and euill; and many Barbarians good and ciuill: as the Romans, and Carthaginians, who gouerned very well their common weales. Plato in his Epinomides affirmeth, that the Greekes inhabited a Region most apt of all others for vertue; and that the praise thereof consisteth chiefly in this, that it is in a meane, betweene heat and cold. Whereunto Aristotle agreeth, saying in the tenth of his Politicks, that the Greeke nation is both couragious, and ingenious; as inhabiting in a meane, betweene the North and the South: which made it to perseuer in libertie; and to be well gouerned: and that it might commaund the whole world, if it had but one government. We will compare it then vnto the former: and first of all in power; then afterwards in learning: and other excellencie, in many arts, and workmanshipes.

THE POWER, AND EMPIRE *of Greece.*

HE that will read what the Athenians, Lacedemonians, and Thebans did, from the time of the war which king Xerxes made against them (which was the beginning of their great glorie and prosperitie) till the raig of king Philip,

Philip the sonne of Amyntas; shall find it a long time: during which, they fought more amongst themselves for ambition of rule, one over the other, then they did against strangers to augment their Empire, and to preserve their libertie. And some of them for covetousnes of getting a new Lordship in Sicile, overthrow themselves; some others which went into Asia to conquer, got no great thing there; but returned soone againe. And in deed although the power of the Greekes hath bin troubled in many great warres, yet did it neuer firmly establish any Empire out of Greece. The Grecians for a time were mightie enough, and made proove of their forces for keeping of their libertie; and to shew themselves invincible. But in the time of the said Philip, and his sonne Alexander, their estate and affaires began to decline. Before the deeds of the Macedonians were little esteemed; and they were subiect alwaies for the most part to other nations. And although Philip by his traualles and labours magnified them greatly: notwithstanding his authority neuer went out of the countrie of Greece. Touching the Empire of Alexander it is most certain that it was glorious and excellent, both for the greatnes thereof, as also for the celeritie of his conquests: But after it was once cometo an infinite degree, and impossible to imitate; it diuided it selfe soone into many parts: Euen as a flash of lightning which giueth sodainly a great light, and runneth hither and thither, and then is extinguished. But if the great God (saith Plutarch) which sent the soule of Alexander hether below, had not sodainly called it vnto him againe; peraduenture there had bin but one only law, which had gouerned all men; and all this world had bin ruled vnder one selfsame Iustice: euen as by one light. But as soone as he was deceased; his Armie and power wandering; and hurting it selfe, was like vnto a man, who hauing lost his sight, feeleth euery where with his hand, without knowing whether he goeth: so the greatnes of his power, he being dead, went astray, and wandered hither and thither, reeling and stumbling at euery thing: because there was not any to whom it obeyed; Or rather as the bodie, when the soule is once out of it, the parts do not sustaine one another, neither find themselves vnited one to the other; but they leaue each other, and disioine themselves one from the other, and withdraw themselves: So the Armie of Alexander, after it had lost him, did nothing but tremble and shake in a continuall feuer, vnder Perdiccas, Meleager, Seleucus, Antigonus, Eumenes, Lyfimachus, Ptolemeus, Lacomendon, Antipater, Philotas, and Leonatus, his successeours: which were euen as spirits, yet warme, and poulles beating, sometimes here, sometimes there, by spaces and fits, vntill that finally comming to waste, and perish in it selfe, it crawled all with wormes: which were the chiefe Captaines, being become kings, by vsurpation of his Lordships; not like to him in valure, and generositie: Amongst whom, and their offspring arose great ciuill warres, a long time continued; whereof followed the defolation of their kingdomes: so that by little and little, they fell into the hands of the Parthians; or of the Romans; or had particular Lordes.

A C O M -

A COMPARISON OF ALEXANDER

the great, vnto Cyrus, Agestilaus, Themistocles, Pericles, Agamemnon, Achilles, Vlisses, Diomedes, Bacchus, Hercules, and others,

IF we consider in Alexander, his deuotion towards the Gods; affiance in his friends, his suffisance with a litle, his continencie, beneficence, contempt of death, magnanimitie, humanitie, gracious intertainment, ealie access, frank disposition of nature, not counterfained, nor fained; his constancie in counsailes, readines in executions, his will to be the chief of men in glorie, and resolution to do whatsoeuer his will commaunded; we shall find that God who composed him of many vertues, gaue him the courage of Cyrus, the temperance of Agestilaus, the sharp vnderstanding of Themistocles, the experience of Philip, the hardines of Brasidas, and the sufficiency of Pericles in matters of state and gouernment: And in respect of the more auncients, that he was more continent then Agamemnon, who preferred a captiue prisoner, before the loue of his lawfull wife; and he would neuer once touch a captiue, vntill he had first married her: more magnanimious then Achilles, who for a litle ranfom fold the body of Hector, being dead; whereas he bestowed a great summe of money in burying that of Darius: and the other to appeale his choler, as being mercenarie, tooke presents of his friends for his hire; and this man being victorious, enriched his enemies. He was more religious then Diomedes, who was readie to fight with the Gods them selues; and he accounted, that all his victories and happie successes, came vnto him by fauour of the Gods: He was more charitable to his parents then Vlisses, whose mother died for sorrow: whereas the mother of his enemy for loue and good will which shee bore vnto him, died with him for griefe of his death. Solon ordained at Athens an abolishment of all debts; Alexander paid his souldiers debts to their creditors. Pericles hauing taxed the Greekes, of the money which came of this tax, beautified the Citie of Athens with faire Temples, especially the castle: on the contrarie, Alexander hauing taken the treasure of the Barbarians; sent into Greece the summe of six Millions of gold, to build temples for the Gods, in steed of those which they had overthrowen. Brasidas got great reputation of valiance amongst the Grecians, because he trauesed, and passed thorough the enemies host, from thence end to the other, being incamped before the Towne of Methona along the sea shore: whereas the meruailous leape which Alexander made in the Citie of the Oxydrages, to those which here it told, is incredible, and to those which saw it, most terrible; when he threw himselfe from the height of the walles into the midst of his enemies, who receiued him with darts, and arrowes, pikes, and swords: Whereunto might one compare this deede, but vnto the flash of lightning, which breaketh forceably out of the cloude, and being caried by the wind, striketh on the earth: euen as an apparition shining out of flaming armour. In suchomuch, that those which saw him at the instant, were so frighted therewith, that they retired back: but when they saw that it was one man alone, assailing a great many; then they returned to make

N I

THE FIFTH BOOKE

make head againſt him. That which led Alexander againſt all Nations, was nothing but a deſire of glorie, and of rule, hauing propoſed vnto himſelfe by iealouſie and emulation, to ſurpaſſe the deedes of Bacchus, and of Hercules, by making his armes to be ſeen yet farther then they had made theirs. Moreover, it was a great happineſſe vnto him, and ſuch as neuer hapned to any other Monarke; to haue in his time the moſt excellent men in all knowledge, and the beſt workemen that euer were; towards whom he was verie liberal: as alſo to them it was a great aduantage to haue ſuch a beholder, who knew moſt ingeniouſly to iudge of that which they had done; and to recompence it moſt liberally. For euen as the humanitie, the honour and liberalitie of the Prince, is that which prouoketh and ſeteth forward the aduancement of arts, and of good inuentions: ſo on the contrarie, all that languiſheth, and is exinguiſhed, by the enuie, and nigardnes of thoſe that rule. Then as Alexander after his Conqueſts, had in treaſure a hundred thouſand Talents, and thirtie thouſand of yearly reuenew; which is eightene Millions of Crownes by the yeare: he vſed theſe great treaſures magnificently, with meruitailous and well ordered liberalitie; hauing reſpect to the merits of men, and beſtowing his benefits in thoſe places, where he thought the memorie of them could not be loſt. He gaue charge vnto Ariſtotle, to reduce into writing, the natures of all liuing creatures; and for this effect cauſed to be deliuered to him eight hundred Talents; comming to CCCC.lxxx. thouſand Crownes of our money: commaunding many thouſands of men thorough out Greece, and Asia, as hunters, fowlers, fauconers, fiſhers; and all thoſe which had charge of parkes, pooles, or birdhouſes, to bring him beaſts and liuing creatures; or to make faithfull report of their natures. He gaue to the Philoſopher Anaxarchus to ſet vp his Schoole, a hundred talents; and to Xenocrates, a man of great account, ſiftie. He did ſingularly admire the Poſſie of Homer, which he had alwaies at night vnder his beds-head with his dagger; and accounted much of philoſophie, wherein he had bin inſtructed by the ſaid Ariſtotle: eſteeming no leſſe to ſurmount others in the knowledge of good, and excellent arts, then in power and force of armes. Wherefore he deſired aboue all, that his deedes might be recommended to poſteritie, by worthy writers: as in like manner he would not be pourtraied but by Apelles, neither haue his ſtatue made but by Lyſippus: which were two the moſt excellent workmen, that Greece euer bare; thone of them a Painter, and the other a Statuarie. There is yet to be ſeen at this day in the Citie of Alexandria in Egypt, a little houſe in manner of a church, and therein a ſepulture much honoured, and viſited by the Mahometans; becauſe they aſſume that there do reſt the bones of Alexander the great prophet, and king, according as they are taught by their Alcoran; inſomuch, that many ſtrangers go thither, out of Regions far diſtant, to viſite this ſepulture, leauing in this place great offerings.

A C O M.

OF THE VARIETY OF THINGS: A COMPARISON OF THE LEARNING of the Greekes, vnto that of the Egyptians, Chaldees, Persians, Indians, and others.

PLaro in his Timæus ſaith, that the Countrey of Greece, by reaſon of the temperature of all the ſeaſons of the yeare did bring forth wiſemen; and in the fourth of his Common wealth; that the Grecians, by the ſituation of their countrey, were naturally giuen to the ſtudie of wiſdom: attributing in his Menexemus this propertie principally to the territorie of Athens, which he vpholderh to be moſt apt for the breeding of good arts; as in trueth there haue bin more Grecians, and namely Athenians learned, and eloquent, then of all the other Nations of Europe. Yet ſo is it, that the ſame author in his Epinomides acknowledgeth, that the ſciences came fiſt from the Barbarians to the Grecians, but that they amended and bettered whatſoever they receiued of others. And Solon in the beginning of the ſaid Timæus confeſſeth, that the Grecians vnderſtood nothing of antiquitie, in reſpect of the Egyptians. And affirmeth, that by one of their Prieſtes it was reproched vnto him: that the Grecians were alwaies children: that there was none in Greece that was old: in as much as they were all yong of vnderſtanding; without hauing any opinion taken from antiquitie, nor any hoarie and aged ſcience.

Iofephus againſt Appion the Grammarian, meaning to ſhew that we ought not amongſt the Greekes to ſeek for the knowledge of antiquitie; but amongſt the Egyptians, and Chaldees, whoſe Prieſts were careful to write hiſtories: ſaith, that he meruaileth at thoſe which attributed all to the Greekes, therein, it being moſt certain, that the Greeceans came into the world, not onely after it was come to his full groweth, but euen when it was waxing old; and that all their inuentions, maners, lawes, arts, townes, and cities are but new. Herodotus affirmeth, that Diuination and Geometrie, were brought out of Egypt into Greece: and that the Greekes learned of the Babylonians the eleuation of the Pole, the vſe of the quadrant, and the diuiſion of the day into howers. Moreover, that the Egyptians found out the diuiſion of the yeare, & diuided it into twelue Monethes, by the knowledge which they had of the ſtarres; wherein it ſeemeth to him, that they behaued themſelues better then the Grecians: for as much as the Greekes, to place the time that was ſuper-abundant, were conſtrained from three yeares to three, to put betweene them an odd moneth: And on the contrarie, the Egyptians allowed thirtie daies to euery moneth, adioining to each yeare ſixe daies, ouer and aboue; in ſuch ſort, that the reuolution of the time, came alwaies to one point, and was found good. Herodotus alſo writeth in his fiſth booke, that the Phenicians which came with Cadmus to inhabite Beotia, brought with them many arts & learnings, planting there the knowledge of letters; which the Greekes had not before: And confeſſeth, that all the Phenicians vſed them before the Grecians; but that ſiſtence by ſuccellion of time, the vſe of the ſaid letters was changed together with the words. The learned men which went out of Greece into

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Egypt, to learne their Lawes and Sciences, were Orpheus, Musæus, Mëlam-pus, Homer, Lycurgus; and after them, Solon, Plato, Pythagoras, Eudoxus, Democritus, and Inopis, which learned in Egypt, all that made them worthy of admiration. For Orpheus brought thence the hymnes of the Gods; the festiualls; the punishments, and rewards of the dead; & the vse of statues. In like manner, Licurgus, Plato, and Solon, brought to their common weales, many lawes and constitutions; which they had taken from the Egyptians. Also Pythagoras learned in the holie writings of Egypt; Geometrie, and Arith-metick; together with the transmutation of soules from bodie to bodie. And Democritus in five yeares which he spent there, vnderstood many secrets of Astrologie. Likewise Inopis hauing long frequented with the Priests and Astrologers of Egypt, brought into Greece the knowledge of what fouer the sunne doth; and the course of the other starres: of the Zodiack, and of many other such things.

A COMPARISON OF THE PHILO-sophers of Greece, with the Chaldees of Babylon, and the Priests of Egypt.

THe Priests of Egypt, and the Chaldees of Assyria, from their childhood were brought vp, and instructed by their parents in the sciences, the care of all other things being laied apart: and they became by means hereof verie learned; as well for that they were so instructed and taught from their yong yeares; as also because they continued and perseuered long therein. But the Greekes did otherwise: for commonly they gaue not themselves to philo-sophie, vntill they were of good yeares; and did not studie it long: but turned by and by to things of profit. And there were few of them that would bestow their time in philosophie, till they vnderstood it well; but went to other ex-ercises to get gaine. And they were not accustomed to follow that science wherunto their fathers were giuen: but studied at their pleasure, and without constraint many feuerall sciences. But the strangers and Barbarians continued alwaies their first exercises: And the Greekes often changing their opinion for their profit, and disputing one against an other of the greatest sciences, made their disciples so vncertain, that they were forced to faile; and to remaine all their life time in doubt: without hauing certaine knowledge of any thing, which was the cause of so many sects, and opinions rising amongst them, the one contrarie, and repugnant to the other.

A COMPARISON OF THE GRECIANS with the Persians, Indians, and the Nomades of Syria and Arabia.

THe Persians in old time contended with the Greekes in matter of armes, and of learning: who surmounted the elegancie of the Greek tongue, by subtil breuities of speech, being most ingenious to vnderstand all subtilities and conuincian-

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conuinciances of talke; and readie to answer to arguments proposed vnto them: in discoursing conveniently of great affaires; wherof they gaue perti-nent resolutions without difficultie, or delaye. They vsed also wise prouerbs, and profound riddels: not that they vnderstood the subtilities of Chrispi-us, or of Aristotle; or that they had learned this knowledge of Socrates, or Plato, or Demosthenes; for they neither studied Philosophie, nor Rhetorick: but they did it by the naturall goodnes of their mother wit, and sharp vnder-standing: wherein the Indians were taken to be better then the Persians. And the Nomades of Syria, and Arabia, verie apt and exquisite to find out the truth, and to refute falsehood: who euen at this time (without hauing giuen themselves to learning) do speake verie sufficiently of Astrologie; alleaging verie apparant reasons of their sayings: which they haue vnderstood by long obseruation, and deliuer them from the father to the sonne successiuelly; and augment them continually.

THE ELOQUENCE OF the Greekes.

Eloquence was borne in Athens, where also it was fostered, and bred; and brought vp to his perfection: In so much, that in that Citie were seen at one time, ten excellent Oratours; of whom Demosthenes ap-peared to be the best. As touching strangers; they vsed not any Rhetorick to circumuent the Iudges; or to turne them from the truth: but decided the causes by the bills or writings of the plaintife, and defendant, who might make their replication, or rejoinder, without disguising the deeds with faire words; or cloaking the truth with affectations. And when it was needfull to deliberate in counsaile of state on publike affaires, they speak their opinions in few: not holding or troubling the assemblie with affected and tedious words.

THE GREEKE POESIE.

THere is no Nation which hath had more sorts of Poesie; nor more, or better Poets then Greece. For besides the Heroicks which haue writ-ten of diuers matters; of warres; of naturall philosophie; Astrologie, Physick, Bucolicks, and Georgicks: there hath bin a great companie of Tra-gicks, Comicks, Elegiacks, Lyricks, Iambicks, Dithyrambicks; and Epigram-matists: such as elswhere haue not bin found the like; save amongst the Ro-mains and Italians, who wrote after imitation of them. Of whom shall be spoken hereafter, in comparing them together.

THE GREEKE HISTORIE.

It is naturall to all Nations, to seeke out their antiquities, and to preferre the memorie of publike affaires; by reason wherof there are histories found euery where. But whereas others haue contented themselves with bare

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Annals, or Chronicles, describing simply the times, persons, places, & affaires; the Grecians haue added therunto the ornaments of eloquence. Especially Herodotus and Thucydides, hauing surpassed all others that euer medled with writing of histories: except peraduenture they oppose vnto them Salust, and Liue, of the Latines; who after them haue worthely acquitted themselves in this kind of writing.

THE NOBILITIE OF AVNCIENT Greece.

THe Greekes in old time, and namely the Lacedemonians and Corinthians, accounted the Artisans base; as we haue said heretofore: and onely those noble which exercised armes. Herodotus doubteth whether they took this custome of the Egyptians; seeing the Thracians, Scythians, Persians, Lydians, and almost all the Barbarians vsed the same. The Egyptians endeououred to proue, that the Athenians were descended of a Colony of Scytes, a people of the countrie of Egypt; as is told in the Timæus of Plato; and rehearsed by Diodorus the Sicilian: because that in the townes of Greece, the people was diuided into three parts, according to the custome of Egypt. For the first order of the citie was of the nobles, who being giuen aboue all others to the sciences, were the more esteemed; being therein like to the Priests of Egypt. The second was of those to whom lands had bin diuided; and assigned, to tend they might the better giue themselves to armes, for defence of their Countrie; like vnto those of Egypt, who were imested with fees; and which did wage the souldiers for the warres, at their charges. The third order was of the meaner sort of people; and of Artisans, who being giuen altogether to Mechanicall arts, furnished many necessarie workes for the whole Communication.

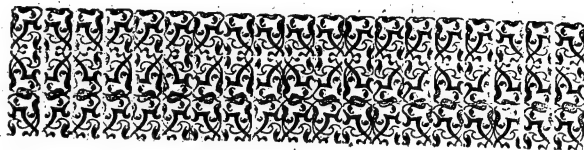
THE ARTISANS, AND WORKES of the Grecians.

THe Artisans of Greece were not lesse excellent in their workes, then the learned in their professions; and many of them did write of their misteries of whom the most famous in diuers arts haue bin before recited. Neuertheles, Herodotus in his second booke, speaking of the Labyrinth of Egypt, and of the Pyramids, saith: that if any one would make comparison; of the buildings, fortresses, & workes, which were then in Greece, he should find that they were all of lesse labour and expence, then this labyrinth. And albeit the Temple of Ephesus; and that of Samos, deserued to be reckoned of: yet the Pyramids exceeded tongue, and pen: considering that one of them was equall to all the buildings of the Greekes; and yet notwithstanding, the Labyrinth surmounted the Pyramids. But that the artificiall poole of Meris, heere vnto which it was fowled yet greater meruails. Moreover Diodorus the Sicilian affirmeth, that the best flowers, & caruers of Images that were in

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in Greece, learned their measures and dimensions of the Egyptians: who amongst all other nations did not measure the composition of statues by the eie; but did them by compas: to tend that the statue might be made of many and diuers stones gathered into one body; obseruing the measures & proportions. A thing in deed worthy of admiration: namely, that many Artisans in diuers places, should so well agree in one measure; that one onely Image entier, and perfect, should be made by them being separated one from another; sometimes of twenty, sometimes of forty stones.

The end of the fifth Booke.



OF THE POWER, WARFARE, LEARNING, Eloquence, Poesie, and other excellence of the Romans.

The Sixth Booke.

WE will now come to the ROMAINS; who in their time obtained the excellence in armes, in learning; and in all workmanships. But euen as after the going of Xerxes into Greece (which put the Grecians in the greatest feare that euer they were) the war hauing had an other end then was expected, they not onely found themselves out of danger, but also got great glory thereby; growing meruailously from that time forward in all felicity, riches, and excellency of all arts: So the Romans after the second Punick warr, and voiage of Hannibal into Italy; which troubled them much, remayning there sixteen yeres with a mighty army, in which time he wan many battails on them, and came euen to the gates of Rome, where he might also haue entered, if he had known how to vse the victory: the Romans then being brought to the greatest extremity, that euer they were (being vanquished by the Carthaginians, and seeming to haue giuen ouer the glory of armes vnto them) yet this long, and cruel war hauing taken an other end then was looked for; and the chance being tourned to the aduantage, and honour of the Romans; by their constancy, and good counsaile: from that time forward for the space of three and fiftie yeres (as Polybius saith) they became exceeding strong both by land and by sea, commanding not onely ouer all Italy, but also ouer the better part of the world; stretching their Empire to the rest of Europe, into Asia, and into Africke; which they made greater then any other that had bin before,

before, or hath bin after them: increasing in all felicity & abundance; which together with idleness, made the Arts and sciences to come in reputation amongst them: as it had before in Greece. For after they had vanquished, and ouerthrowen the Carthaginians, destroyed Numantia, and razed Corinth to the ground; reduced into provinces, the kingdomes of Macedonia, Bythnia, Suria, Pontus, Capadocia, Numidia; Mauritania, and Egypt: conquered the Spanyes, and the Gaules: subdued Germanic, and great Britaine; obtained the Lordship of the sea, and Isles thereof: there was not found any more sufficient power to resist them, then that of the Parthians on the East; which seemed to haue parted with them the Empire of the world, possessing seuentene kingdomes. In so much that sithence that time, both military, and politicke discipline, was better in Italy then it had bin before in any part of the worlde. Eloquence also flourished much at Rome, and all arts both liberall and mechanickall, came almost to their perfection. Then liued those great CAPTAINES so much renowned; the two Scipioes, the one surnamed of Africke, and the other called the Asiaicke; Quintus Fabius the great; Marcus Marcellus, who was desirous to haue saued that ingenious Archimedes life, at the siege of Syracusa; Paulus Emilius, Marius, Sylla, Pompeius, Iulius Caesar: ORATOVS Cethegus, M. Cato Censorius, Galba, Lelius, the two Gracchi brethren; Carbo, Crassus, Antonius, Hortensius, Cicero, Caluus, Pollio, Messala which lost his wit and memory; Cornelius Nepos, and Feneftella. HISTORIANS, Pictor, Piso, Antipater, Siffenna, Salust; Titus Liuius; and Trogus Pompeius: PHILOSOPHERS and wise men, Tubero, and Caro. STOICKS, M. Varro, and Nigidius. LAWIERS, Quintus Scauola, Seruius Sulpitius, Gallus Aquilius, Lucius Balbus, C. Iuuenius, Sextus, Papyrius, Aulus Offilius, Alphenus, Varus, C. Titus, Decius, the two Aufidij, Pacuius, Flavius Priscus, Ginna, P. Celius, C. Thebacijs, and Antistius Labeo. COMICAL POETS: Liuius Andronicus the first writer amongst the Romans, Cecilius, Plautus, Neuius, Licinius, Artilla, Terence, Turpilius, Trabea, Luscus, Afranius: TRAGICAL, Accius, Pacuius, Ennius: SATYRICALL, Lucilius, and Horace, who was also a LYRICK: ELEGIACALL, Ouid, Tibullus, Propertius, Catullus, Alconius Pedianus a GRAMMARIAN; Cornelius Gallus, Laberius Plotius, Valgius, Fuscus, the two Gifques, and Furnias: HEROICAL, Lucretius, Macer, Virgil, Manilius, Iulius Firmicus, ASTROLOGER: S. Antonius Musa a PHYSICION Vitruuius an ARCHITECT, Atela a PAINTER: The Italian wits alwaies flourishing and increasing till the time of Iulius Caesar, and Augustus: when as Italy rose to the greatest excellence, that it could attaine, both in armes, in learning, and in all workmanshipes: wherehence it fell incontinently. Diodorus the Sicilian, Strabo of Crete, Dyonise the Halicarnassense, and Cicero with them, do not only celebrate the perfection of their age; but foresee also the fall thereof at hand: telling howe eloquence being brought from a little and lowe beginning, to her soueraigne excellence, waxed

waxed olde; and seemed as if in short time it would decay and come to nought: as by order of nature it falleth out with all other things. Horace witnesseth that in his time the Romans were come to the height of fortune; and that they did all workes better then the Grecians. Seneca writeth that all whatsoeuer Italy may oppose or prefer vnto Greece, flourished about the time of Cicero: and that all good wits which haue giuen light to Latin letters were borne then: Solinus speaking of Augustus, saith that his raigne hath bin almost the onely time wherein armes haue ceased; and good wits, and sciences flourished.

To such authority, magnificence, & state came the Romain Empire; whose beginning in deed was small and difficult, but yet miraculous: as promising some greatnes in time to come. And first the generation, birth, and education of Romulus (who by beginning the buildings of the city of Rome laide the first foundation of this estate) was meruailous. For it is said that his mother lay with the God Mars; and it was then beleueed, that Hercules, was engendered in a long night, the day hauing bin withheld, and the sun staied contrary to the course of nature; so was it also beleueed that in the conception of Romulus the sun was eclipsed: and that there was a true coniunction of the Sun with the moone; when Mars (who was a God according to the Pagan credulity) coupled with Syluia being a mortal woman; and that the same happened againe to Romulus the same day that he departed this life, vanishing out of sight when the sunne was in eclipse. And then when he and his brother Remus were borne, Amulius (who had constrained their mother to make her selfe a votarie or Nun, and to vow perpetuall chastity, shutting her vp within the wood of Mars, where she became with child) seeing that they were two, and meaning to make them die, commaunded they should be exposed, and cast forth; and their mother shut vp close: whereof she died. But fortune (which a far off beheld the birth of so great a city) provided for the two children; by means of a kind and gentle seruant, who hauing charge to cast them out, would not put them to death: but laid them on the bank of a riuer, ioyning to a faire green meadowe; and shadowed with little trees neere vnto a wilde figger tree: and then a shee-wolfe, which had lately brought forth young ones and had lost them, hauing her teats so full of milke that she was ready to burst, seeking to ease herselfe came to these children, and gaue them sucke; as if she had brought forth a second time, in being deliuered of her milke. And then the bird which is consecrated to Mars called a hickway or woodpecker comming thither, and approaching to them, and with her foote, opening gently the childrens mouthes one after another; fed them with little crommes of her owne food: which being perceiued by the shepheard Faustulus, he caried them thence, and brought them vp poorly among his beasts; no man knowing who they were; neither that they were the children of Syluia, and nephewes to Numitor, and to the king Amulius. And being after this manner brought vp amongst the shephards, they became strong and hardy: in such sorte that oft times they defended their beasts from being taken

taken of theenes. It fell out that after they had many times done so, Remus was taken, and accused vnto the king of theft, from which he had often kept others; and that it was he which set vpon the beastes of Numitor. And then was he deliuered by the king vnto Numitor to take auengement of him; or to berecompensed by him for the robberies which he had done: who seeing the yong yeres of Remus; and considering well the markes of his countenance; together with the time, when his daughters children were cast out, began to suspect that he was one of them; by his age so well agreeing thereto. And being in this doubt Romulus and Faustulus came vnto him; by whom he was aduertised of the truth of all. Then being auenged of Amulius (whom they slew) they placed Numitor in the kingdom; and afterwards founded the cite of Rome. ROMVLVS then the first Prince, author, and founder thereof, hauing composed it of Countrey people, and neare-hands, had many trauailes in doing thereof; and found himselfe intangled with many wars, and many dangers: being constrained to fight with those that opposed themselves to the rising and foundation of this City; and to the increase of this people newly planted. Then afterwards as his nativity, preservation, and nourishment had bin maruailous; his end was no lesse. For as he spake vnto the people, sodainly the weather was ouercast, and the aire was horribly changed; The sunne lost enuierly his light, and there were terrible thunders, impetuous winds, stormes and tempests on euery side, which made the comon people to hide themselves here and there in corners. But the Senators kept themselves together. Then when the storme was past, the day cleared, and the weather become faire, the people assembled againe as before; and went to seek their king, and to aske what was become of him. But the Lords would not suffer them to enquire any farther; but admonished them to honour, and reuerence him; as one that had bin taken vp into heauen; and who thenceforward instead of a good king, would be a propitious, and favourable God vnto them. Moreover Iulius Proculus, one of the Patricians accounted a very honest man; (who also had bin a great familiar friende of Romulus) affirmed that as he came from Alba he met him on his way; greater and fairer then euer he had seen him; armed all in white armour, bright, & shynig as fire: and that being afrighted to see him in such sort, he asked him wherefore he had abandoned his orphan city in such infinite sorowe. To whō Romulus answered; *It pleased the Gods, from whō I came, that I should remain among men, as long as I haue remained. & that after I had built a city (which in glory, and greatnes of Empire; shall one day be the chiefe in the world) I should returne to dwell in heauen, as before. Wherefore be of good cheere, and say vnto the Romans, that in exercising of promes, and temperance they shall attaine to the height of humane power; and as for me I will be henceforth a God, Protector, and Patron of them whom they shall call QVIRINVS.*

The auncients recited many such meruailes, in the which there is no apparance of truth, endeavouring to deifie the nature of man; and to associate him, with the Gods. It is very true saith Plutarch, that it were euil; and wickedly

wickedly done to deny the diuinity of vertue; but yet to mingle earth with heauen were great foolishnes: being a thing most certaine, that after death the soule (which is the ymage of eternitie) remaineth only aliue, and retourne to heauen wherence it came; not with the body; but rather when it is farthest removed, and seperated from the body; and when it is cleane and holy, and holdeth nothing any longer of the flesh. Therefore it is not necessary to go about to sende against nature, the bodies of vertuous men with their soules vnto heauen: but we ought to thinke; and firmly beleue that their vertues and soules, according to nature and diuine iustice, become saints of men; and of saints deny-Gods: and of deny-gods (after they are perfectly as in sacrifices of purgation cleansed, & purified, being deliuered of all pascibility, and mortality) they become (not by any ciuile ordinance, but in truth, reason & liklyhood) entier & perfect Gods; receiving a most happy & glorious end.

But NVMMA the second king, succceding vnto Romulus, had time and leisure to establish Rome, and to enure the increase thereof, by meanes of the long peace, which hee had with all his enemies; which was to Rome as a store-house of all munition for the wars which folowed after: and the people of Rome hauing exercised themselves at leisure, and in quiet and rest, by the space of xliij. yeres, after the wars which they had vnder Romulus, they made themselves strong enough; & sufficient to make head against those which afterwards opposed themselves against them. Considering that in all that time, there was neither plague, nor famine, nor barrennes of the earth, nor intemperatenes of winter or sommer that offended them: as if all these yeres had bin gouerned not by humane wildome, but by the diuine providence. For he gaue out that the goddesse *Egeria* was in loue with him; & that lying with him, she taught him how to rule and gouerne his common wealth. Numa then taking the city of Rome, as in a turbulent tempest, and in a sea troubled, & troubled with the enmity, enuy, and euil wil of all the neighbor nations, and bordering peoples; and moreover exercised in it selfe with infinite troubles, and partialities; he extinguished and alluaged all angers, and all the enuies, as euil, and contrary windes: giuing meanes to the people being but newly planted, and scarcely yet established, to take roote and to fasten their footing, by augmenting leisurely in all safety, without wars, without sicknes, without peril, without feare, of any other hinderance whatsoever. For in all his raigne there was neither war, nor ciuill sedition, nor attempt of nouelty, in gouernment of the common wealth; & yet lesse enmity or enuy particularly against him; or conspiracy against his person for greedines of rule. And not only at Rome was the people softened, & reformed after the example of the Justice, clemency & goodness of the king; but in all the Cities all round about, began a meruailous change of manners: no other wise then if it had bin a sweet breath of some wholesome and gracious winde, that had breathed on them from the side of Rome, to refresh them; and there stole sweetly into the hearts of men, a desire to liue in peace, to labour the earth, and to bring vp their children, in rest and tranquility, and to serue and honour the Gods.

After

After these two reigned five kings at Rome: and in TARQVIN the last, for hate of his pride, and not of the royall authority was the gouernment chainged: Rome being from that time fourth gouerned by two annual CONSULS, and by the SENATE vnder the authoritie of the people.

Then from the Consuls it came to the rule of TEN MEN, from whom it returned back againe to the CONSULS. And whereas there were opposed vnto them two military TRIBVNES of equal power: they were within they were deposed, and gaue place to the CONSULS. And albeit they used in the great affaires of the common wealth to create a DICTATOR, with absolute authority for the time; neuertheless the Consulary administration remained still; and vnder it Rome prospered most; augmenting inuicably in power, till it came to the Empire of the world. And it seemeth discouraging by reason on the augmentation therof, that it was guided, and gouerned by the diuine Conduct: and that the true God (though he were not known nor worshipped of them,) because of their iustice, prudence, valiance, and good discipline, exalted them: to the end to repress, or to chastise the great, and exceeding vices reigning at that time, amongst many nations. It was hee that fauoured them continually, by land, by sea, in war, and in peace, against the Italians, against the Greekes, against all strangers and Barbarians; giuing them means to ioine trophies to trophies, triumphes vnto triumphes; and conquest vnto conquest; of kingdoms subdued; nations overcome; Islandes and Continents brought vnder subiection: which came all vnder the shadowe of the greames of this Empire. He permitted that by one onely battaile Philip of Macedony should be chased away; That by one onely blow Antiochus should yeld them Asia; That the Carthaginians by one onely overthrow should lose Lybia; That POMPEY at one aduenture, and one onely voyage should conquer them Armenia, the kingdome of Pontus, Syria, Arabia, the Albanians, the Iberians; and euen to the hill Caucalus, and to the Hircanians; and to the Ocean which enuironeth the world; which at three severall times, and three diuers places saw him victorious: that he should repress, and bear backe the Nomades in Africk, euen to the banks of the meridional Ocean; that he should subdue Spaine, which was reuolted with Sertorius, euen to the Atlantick sea: and should persue the Kings of the Albanians, euen to the Caspian sea. That IVLIVS CESAR should overcome the Gaules, which had gon beyond the Romans in military glory; taken, and burned Rome; possessed Italie, and who for a long space of time constantly defended their liberty: in such sort that where the Romans assisted others for glory, they made war against the Gaules for their safety, and conservation. God I say caused Hannibal, to turn and consume our Carthage into Italie, euen as an impetuous raging flame, permitting that by the duty, and magnitie of his entious fellow citizens, no reinforcement for the cour should bee sent him from his country. He permitted that the armies of the Cymbrians, and of the Teutons should

should be separated by great distance of places, and times; to thend that MARIVS might beable to fight with them, and to overthrow them both one after another: and to hinder that CCC. thousand fighting men should not ioine together at the same time to ouerrun all Italy with inuincible men; and forces vnresistable. He permitted that Antiochus should hold him still, whiles they had wars with Phillip; and that Phillip hauing bin already beaten, should dye when Antiochus was in danger of the losse of his estate: He permitted that the Bactarick, and Sarmatick wars should hold the king Mithridates occupied, whiles the Marlick warre burned, and foraged Italy: That Tigranes, whiles Mithridates, was strong and mighty, should distrust, and enuy him; which kept him from ioining with him: and afterwards when he was overthrown, should gather vnto him, that he might also perish with him. He permitted that the Romans after the great discomfiture which they had receaued of the Gaules neer to the riuer of Allia, should reuinit themselves; and that the said Gaules beseeging the Capitoll, and hauing surprized it by night should bee discovered by geefe: without which warning, both the place, and the estate, had bin lost. He permitted that Alexander the great should die before he came toward the west: who being eleuated by many great victories and glorious conquests, began already to darte the flaming beames of his armes euen into Italy. In such sorte that all these hinderances being taken away by the diuine permission, the Romans had means to growe; and with time to establish an Empire of greater compass both by land and by sea, then any whereof there is any memory; and at whose incomparable power Plutarch admiring in the reigne of Traian, thought, vertue and fortune (which ordinarily doe neuer agree together) had with one accord accomplished, the greatest and goodliest worke, that euer was amongst men. For whereas the greatest potentates, and Empires that had bin amongst men, were chaunged according to the occurrences, and stumbled one at the other; for as much as none of them was great enough to commaund all the rest: and that neuertheless all of them desiring it, there was a strange motion, and wandering agitation, and a vniuersall mutation of all in all thoroughout the world; vntill such time as Rome coming to take force, and increase, and to tye and binde vnto it on thone side other peoples, and neighbour nations; and on the other side Lordships, Kingdomes, and principalities of strange and farre princes beyond the seas; the principall things began to take firme foundation and assured establishment: because the Empire was finallye reduced into peaceable order, and grown to such greatnesse of estate, that nothing could fall; by reason that vertue reigned in them that gyuded this good worke vnto perfection; especially in IVLIVS CESAR, and AVGVSTVS, who surpassed all the rest that were either before, or after them in felicity, power, and glory.

For first of all who so will compare vnto IVLIVS CESAR, all the Fabians,

Fabians, Scipioes, Metelles, and those of his time, or somewhat afore him, as Sylla, Marius, the two Luculles, and Pompey himselfe, whome Plinie dareth to compare, not onely with Alexander the great, but with Hercules, and Bacchus; recounting the victories happely obtained by him in all partes of the worlde, with his titles and triumphes: Hee shall finde that the deedes of Cæsar, in all military vertue, and precedence in matter of warre, surmount them all entierly: the one in the vncasinesse of the places where he made his Conquests; the other in the largenesse and circuit of those countreys, which hee added to the Romain Empire; another in the multitude and strength of the enemies whom he defeated; another in the roughnesse and sharpenesse of men with whom he had to deale; whose manners hee afterwarde polished, and softened; The other in clemency towards those whom hee had taken; another in liberality, and great benefice towards those which fought vnder his charge in the warres: and all of them in the number of battailes which hee wan; and multitude of enemies which he slew in battaile. For in lessthen in ten yeares, (which the warres of the Gaules endured) he tooke by assault or by force eight hundred Townes; subdued three hundred nations; and hauing had many times in battaile before him three Millions of armed men; he slew one Million of them, and tooke as many prisoners. Moreover he made himselfe so well beloued of his people, who were so earnestly affectioned to doe him seruice, that albeit they were but as other men when they fought for any other; yet when the question was of the honour or glory of Cæsar, they were inuincible, and ran headlong on all daunger with such furye, that none was able to abide them. And being borne to do all great things, and his hart being by nature desirous of great honour, the prosperities of his passed prowesses, and conquestes, did not inuite him to be desirous to enioy in peace the fruit of his labours: but rather kindeled him, and encouraged him, to bee willing to vndertake others, engendring alwaies more and more, an ymagination in him of greater enterprises and a desire of neweglorie; as if that which he had already had bin wasted and worn out. Which passion was nothing else but a ielousie and emulation of himselfe, as if hee had bin some other man; and an obstinate desire alwaies to ouercome himselfe: the hope of that which was to come fighting still with the glory of what was passed; and the ambition of that which hee desired to doe, with that which hee had all ready done. For hee had purposed, and already made preparation to goe fight against the Parthians, and after he had subdued them, to passe thorough Hircania, and to enuiron the Caspian sea, and the mountaine Caucasus; and returning to win the kingdome of Pontus, that hee might afterwarde go into Scythia, and hauing ouerrun, all the Countrey and bordering prouinces of great Germany, and Germanie it selfe, to retourne in the end thorough Gaulle into Italy, and so to spread the Romaine Empire round about: in such sort that it

should

should on eche side be bounded with the great Ocean. That great fortune, and fauour of heauen, that had accompanied him all his life long, continued in the auengement of his death; pursuing by land, and by sea, all those which had conspired against him: insomuch that there remained not one unpunished of all those, which either in deed or in counsaile, were partakers of the conspiracy of his death. But of all things which haue happened to men on earth, the most wonderful, was that of Cassius; who after he had bin defeated, & lost the day in the battaile of Philippi, flue himselfe with that very sword, wherewith he had stricken Cæsar. And of those which happened in heauen the great comet which appeared, was euident for seuen nights continually after his death: and shortly after also the darkening of the light of the Sunne, the which in sight of all that army arose alwaies pale; and neuer with his sparkling and shyning brightnesse; whereby his heate was also very feeble, and weak; and the aire consequently all the yeare long very darke, and thicke by reason of the imbecillitie of the heare which could not resolute, and clarifie it: which was the cause that the fruites on the earth remayned vnripe and vnperfect, perishing before they were rypened, by reason of the coldnes of the aire. But aboue all, the vision which appeared to Brutus, shewed euidently that the slaughter was not acceptable to the Gods. Suetonius also witnesseth that at Capua was found in the sepulcher of Cæsar: a Tablet of brasse, signifying the death of Iulius, the maner howe he should die, and be slaine: which sepulcher, and tablet had bin made a thousand yeres before. The people sorowed much for him after his death; because he was most skilfull and experienced how to rule: and caused his body to be brought into the midst of the market place; building a Temple for him neere vnto the place where hee was buried, and worshipped him as a God.

OCTAVIAN his nephew, and succellour, had such hap, that of a simple Citizen, or Knight of Rome, hee obtained the Empire of the whole worlde; which hee ruled about fiftie and sixe yeares; being whiles heeliued; and after his death honoured as a God: by consecrating of Temples vnto him, erecting of statues, and ordaining of Priestes with great foundations to doe seruice there. Before he was borne, it was foretolde by Iulius Marathus vnto the Senate and people of Rome, that nature shortly would bring them forth a King. And P. Nigidius a very learned Astrologer and Philosopher; hauing known his natiuity, affirmed that there was a Lorde of the worlde borne, which Cicero foresawe in a dreame, seeming vnto him that the children of the Senators were called vnto the Capitoll; because Iupiter had appointed to heue which was he, that should one day bee head and Prince of Rome. And that all the Romaines of a great desire which they had to know who he should be, were all come round about the Temple; and that all the children were likewise attending there in their purple garments: vntill that sodainly the gates of the Temple were opened, and then the children arose one after another, and passed along

before the statue of Iupiter; who looked vpon them all fauing the young Cæsar, to whom when he passed before him, he reached out his hand, and said, *Ye Romaine Lordes, this child here is he, that shall make an end of your civil warres when he commeth to be your head.* It is said that Cicero had this vision while he slept; and that he imprinted firmly in his memory the forme of the child's countenance; but that he knew him not: And that on the morrow he went of purpose into the field of Mars, whither the yong folke were wont to goe to play and sport themselves; where he found that the children hauing ended their exercises, were retourning home-ward: and that amongst them the first which he perceived; was he whom he had seen in his dream, and he remembered his fauour well. Whereof being yet more astonished, he asked him whose child he was; who answered that he was the sonne of one Octavian; a man not much renowned, and of Asia, the sister of Julius Cæsar: which Iulius Cæsar hauing no children made him by testament his heire, leauing him his goods, and his house. It is told of him that soone after he began to speake being not farr from the citie in a house of his fathers, where the frogs did nothing but crie and trouble men with their noise, he commaunded them to cease, and be still; which they did, and neuer afterwards were heard in that place. He was a gentle, gracious, and civil personage, proper, comely, and faire throughout all his body: But especially his eyes; which shined as faire starrs when hee moued them. In such sort that they which looked on him, winked as at the sun-beames: And when a certaine Souldiour turning away from his face, was asked why he did so; hee answered because hee could not abide the shyning of his eyes: and wee doe yet doubt that there bee from aboute certaine personages ordained to rule and commaund ouer mankind, and to do great, and strange maruailes.

But I V L I V S C E S A R hauing overcome his Citizens, made him selfe the first Monarch of the Romaine empire: to whom Augustus succeeded, who gouerned it most happely after he was absolute Lord thereof. In such sort that there is not found any time wherein it hath bin so wealthy, and well ordered, and established in peace, and obedience as it was in his time. And according to the forme of gouernment, which he brought into the state of his house, the traine of his Court, into the Senate, or counsaile, the course of Iustice, managing of his reuenues, administration of prouinces, entertainment of forces both by sea, and by land, that Empire long maintained it selfe, and prospered maruaillously therewith. Being then in his greatest glorie, and power, hee held first of all in the Britaine Ocean manye partes; and on the other side from the pillars of Hercules, all the Ilandes and Portes, peoples, and Nations which are in this Sea, as farr as it is navigable, on the one side, and the other. Of which Nations the first on the right hande, are Mauritanians bordering on the Sea; likewise the Countrey of Lybia, euen as farr as Carthage: After them hygher, and farther of the Numidians, and the Countrey of Numidia;

and

and beyond them all the rest of Lybia, which stretcheth out vnto the Syrtes; together with the City of Cyrene. Then are the Marmarides, the Ammonides; and those which hold the marish of Marienna; & consequently the great cite of Alexandria; together with all the whole countrey of Egypt euen to the lasterly Ethiopia: and going downe along the riuer of Nile by Pelusium vnto the sea: And after retourning along the banke thereof, the countrey of Syria, Palestina; and yet higher, a part of Arabia, and the Phenicians; and farther into the land the Cilisyrians bordering on the riuer Euphrates. Farther on the sea; the Palmyrians amongst sandie deserts which are on the said riuer of Euphrates; And yet farther the Cilicians neighbours to the Syrians; and the Cappadocians with a part of Armenia, the lesser: Moreouer all the nations dwelling neer the sea Euxinus all along the coast. In regard of mediterranean, or vpland countreys towards Armenia the great; the Romans ruled not ouer them, neither imposed any tribute on them: but gaue and confirmed their kings vnto them. Thence comming from Cappadocia: & euen to the Ionian sea is the great Cherfoneus, in the which are on the right hand the prouinces, and nations of Pontus, and Propontida, of Hellepont; and the Egean sea: On the left hand, the sea of Pamphylia, and of Egypt. And beyond those the Pamphilians, Lycians, Phenicians, and Carians euen to Ionia; Moreouer the Galathians, Bythinians, Phrygians, and Mysians being aboute the Pontick sea; and farther into the maine land, the Pysidians and Lydians: all which nations were subiect to the Romans. And passing yet farther by Hellepont, they ruled ouer the Mysians dwelling in Europe: and the Thracians on the sea Euxinus. Neer vnto the countrey of Ionia, there is the gulfe of the Egean sea; and that of the Ionian; then the sea of Cilicia, and the Tyrthen sea, reaching euen to the pillars of Hercules: within which reach, which is from Ionia, vnto the Ocean sea, there are many nations and prouinces which were subiect to the Romans: that is to say, the whole countrey of Greece, Thessaly, Macedony, and all the other quarters belonging to the prouince of Thrace; the Illyrians, Peonians, and the territory of Italy; which is for the most part enuironed with the Ionian, & Tyrthen seas; and stretcheth it selfe by land vnto the countrey of the Gaules, hauing on the one side the mediterranean or midland sea; on another the northern Ocean; and on thother the riuer of Rhene: and yet farder is all the countrey of Spaine, all along the Atlantick sea, euen to the pillars of Hercules. In regard of those which are farther into land; they passed not into that part of Africk which hath on the one side the west Ethiopia; & on thother the desert countrey of Lybia: which is not inhabited for the exceeding heate, and hath nothing but monsters, and wild beasts, vnto the East Ethiopia. These were the limits of the Romaine Empire on the side of Ethiopia, and of Africk. On the side of Asia the riuer Euphrates, the mountaine Caucasus, the beginning of Armenia the great, and the Cholches dwelling neer the sea Euxinus, & the rest of the Euxine sea. On the side of Europe the riuers of Rhene, and of Danubius: whereof the one that is the Rhene entrencheth into the Ocean; the other into the Euxine sea. And not-

withstanding the Romans also ruled ouer some nations dwelling about the Rhene, and ouer the Gethes which dwelled beyond Danubius; and were called Dacians. Touching the Isles: all those which are within the mediterranean sea, which are called Cyclades, Sporades, Hyades, Echinades; Tymenides; or others whatsoever they are, about Lybia, Ionia, Egypt, or elsewhere on the sea, which the Greeks call the great Islands; as Cypres, Candie, Rhodus, Lesbos, Euboe, Sicilia, Sardignia, Corsica, Maiorca, Minorca; and all other great or little were subiect to the Empire of Rome: And on the coast of the northren sea, they held vnder their obedience, the greatest, and the best part of the Isle of Britayne.

So many nations, & prouinces did they subdue vnto their obedience, by order of discipline, good counsaile, strength, courage, vertue, patience, and perseuerance of the Italians; when they taught to fight with the best military discipline in the world; which they vsed in rising, incamping, marching, & fighting, well armed & ordered; resolute to overcome, or to die. Especially the footmen; in which they had more confidence, then in their horsemen; founding their principal strength on them. Then for the maintenance of their Empire; & safety, they had 200000 men ordinarily intertained; xl. thousand horse, CCC. Elephants apt for war; two thousand Chariots furnished; and ouer and besides. iij. hundred thousand harnesse of prouision: which is for their force on land.

Touching that on the sea, they had about two thousand ships; a thousand and fise hundred galleis, of fise, and sixe oares, with furniture accordingly; eight hundred great Vessels for pompe, and to cary their Emperours gilded; and richly wrought, both at the forecasse and sterne: an incalculable quantity of gold, and siluer in treasure; hauing almost an infinite reuenew, consisting in yerely rents, in customes, and subsidies; and in tributes which we call taxes; and tallages: which they leuied, on so many Countries, lands, and Seignories. Of which reuenew it is not possible to make any certaine estimate, or account; no more then of other Empires and kingdomes absolute: whereof the reuenewes increase or diminish, according to the disposition of their affaires; and will of the Soueraigne Lords, imposing and taking away subsidie at their pleasures.

Such was the excellency of the Romans in arms. Touching that of *Learning*, C I C E R O without controuersie deserveth to be the first named amongst them: who giuing himselfe to ymitation of the Grecians; hath represented in his writings the vehemency of Demosthenes, the abundance of Plato, and good grace of Iſocrates: hee not onely got by studie that which was excellent in eache of them; but of him selfe also hath produced many vertues, or rather all, by the most happy felicitye of his immortall vnderstanding, borne by some gift of the diuine prouidence, to the end that Eloquence in him might shewe all her forces. For who could teache more diligently, or moue more earnestly; who was euer more pleasant? in such sort that one would thinke that he obtained that which he intreateth by force. And albeit by his vehemencie he transporeth the Iudge; yet seemeth he

not

not to be drawne himselfe: but to followe of his owne accorde. Moreouer, there is such authority in whatsoeuer he saith, that it seemeth a shame to gainsay him; nor bringing with him the diligence of an aduocate, but the testimony of a witnes, or of a Iudge: all these things notwithstanding flowing from him without constraint or labour; amongst the which each of them striting particularly, yet with great difficultie excelleth each other: And there appeareth in his speech a happie facilitie, goodly to heare. Wherefore he was not without cause accounted by those of his time to raigne in iudgements; and hath gotten amongst posteritie the name; not of a man; but of eloquence. Plinie giueth such testimonie of him. But what error were it for me (saith he) to omit thee M. Tullie, or what excellent praise shall I giue thee? but euen that which hath bin bestowed on thee, by the common voice, and vniuersall suffrage of all the people of this nation: in taking out of all thy life, the works onely of thy Consulship? when you spake, the Tribunes refused the law Agrarie: that isto say, their food and sustenance. When you perswaded; they pardoned Roscius, the authour of the law Theatral. When you perored and pleaded, it was permitted vnto the children of banished persons to seeke for honours, and magistracies. Catiline flyeth from thy wisdom; Thou hast proscribed and banished Mark Anthony: I salute thee the first that hath bin called the father of the Countrie, the first that hath deferred in a gowne, the triumph of the Crowne of lawrell, by speaking well; parent of the Latine language, and elegancie: and (as Cesar the Dictator was wont to say of thee) hauing the prerogative of all triumphes: for asmuch as it is more to haue aduanced the bounds of the Roman learning, then of the Empire.

The same Plinie writeth thus of M. V A R R O. The statue of him alone whiles he liued, was placed by Aſinius Pollio, in the librarie, which he first of all others erected, of the spoiles gotten of the enemies; which I esteeme no lesse glorie, proceeding of a principall Oratour and Citizen, in that multitude of good wits that then was; and giuing this crowne to him alone: then when Pompey the great, gaue him the nauale Crowne, for hauing well behaued himselfe in the warre against the pirates, where he was his Lieutenant. Cicero dedicating to him his first Academick, saith: Thou hast declared the age of the Countrie, the descriptions of time; the rights of holy things, and of Priests; the discipline of peace, and of warre; the situation of Countries, and places; the names, kinds, offices, and causes of all, both diuine and humane affaires; bringing great light to our Poets, and generally to Latine words, and letters: and hast in many places begun Philosophie enough to awaken men, though little to teach them. And in his second Philippick; M. Varro (saith he) would that this place should be the house of his studies: what matters were handled therein, and what written? The rights of the people of Rome, the monuments of the ancestours, the reason and doctrine of all wisdom. And writing vnto him in his Epistles, he saith: I haue alwayes esteemed you a great personage, especially that in these troubles are almost alone in quiet; and receiue the fruites of learning, which

which are great; considering and treating of things, the vilitie and delectation whereof ought to be preferred before all the actions; and pleasures of theis others: Surely I account this abode; which you make at Tusculum to be the true life; and would willingly leave all riches to all men; that it might be permitted me without any hinderance, to live after this manner. Laetantius dareth to affirme, that there was neuer any more learned amongst the Greeks and Latins. S. Augustine calleth him the sharpest of all men, and without doubt the most learned: who hath read so many things, that it is a wonder he had any leasure to write of ought; and yet hath written so much, that it is scarce credible, that any one could read it all: for he wrote CCCCXC. books: Also, who hath more curiously searched out this then Marcus Varro; or more learnedly found it; or more attentively considered it; or more subtilly distinguished it; or written more diligently and fully of it; who albeit he be not so sweete in speech; aboundeth notwithstanding as well in knowledge, and sentences; as in all doctrine, which we call secular; and they liberrall: he can as well teach the studious of things, as Cicero delight the curious of words.

Cicero, in his booke of the world, giueth such testimonie of P. NIGIDIVS: This personage was adorned with all liberrall arts; and a diligent searcher of things which were hidden, and folded vp in nature. And he account thus of him, that after the noble Pythagorians, whose discipline was in a maner extinct: hauing flourished many yeares, in Italie and Sicillie; he hath renewed it.

The same Cicero saith of SERVIVS SLPITIVS a Lawier: his admirable, incredible, and almost diuine knowledge in exposition of the lawes; and declaration of right and equitie, shall not be forgotten. If all those which euer in this Citie had vnderstanding of the Lawes, were assembled together in one place; yet were they not comparable to Seruius Sulpitius: for he was not so well seen in law, as in Iustice; wherefore he referred alwaies to facilitate and equitie, the deeds proceeding of the rule of right; and of the Ciuile Law: And did not take so much paines to set downe the actions and pleadings of causes; as to take away the doubts of matters and difficulties of controuerfies.

The same Cicero of GALLVS AQVILIVS, an other Lawier; I say one could not to much esteeme the authoritie of such a man; whose wisdom the people of Rome hath knownen, in taking heed to himselfe; and not in deceaung of others. Who did neuer seuer the reason of Law from Equitie; who so many yeares hath readily employed his wit, labour, and fidelitie for the good of the people of Rome: who is so iust, and so good, that he seemeth to be a Lawier by nature, and not by discipline, so learned and prudent, that he seemeth to be not onely a naturall knowledge; but also a certain goodnesse of the ciuile Law: whose vnderstanding is so good, and such his fidelitie; that whatsoeuer is drawn from thence, is found to be pure and cleere.

Before this time the Latine Poesie was rude, which was then polished, and brought

brought to perfection, especially by VERGIL; whom Quintilian witnesseth, among all the Heroicke poets, both Greeks and Latins, to haue come neereft vnto Homer: in whom notwithstanding he acknowledgeth, that there was more of nature. These are the most notable personages that flourished then both in armes, and learning.

But IESVS CHRIST defaced all their excellencie, who in the reign of Augustus, descending out of Heauen here on earth, and clothing himselfe with the shape of a man, was borne of the Virgin, and came forth of her wombe, both visible Man, and God inuisible; promised by the Law, and the Prophets; the master of truth, and cleanser of Idolatrie; correctour of malice, and renewer of our depraued nature: to tend, to restore such as beleeued in him to their auncient puritie, and innocencie; corrupted by the forfeiture of the first man. He gaue sight to the blind; speech to the dumbe; straight going to the lame; healed incurable diseases; cast out euill spirits; fedd with five loaves, and two fishes, five thousand persons; turned water into wine; went safely on the waters, as on the land; commaunded the sea, the winds, and the tempests; raised the dead to life; and liued himselfe againe, after he had bin wrongfully crucified, and killed by the Iewes. By which miracles he shewed himselfe to be the sonne of God: establishing his Church and christian Religion; in steed of the Mosaiical, and Pagan. Which hath alreadie endured more then fiftene hundred yeares, and shall neuer haue end; hath passed alreadie to the Antipodes; and hath bin manifested to the East and West Indians; yea, euen amongst the sauages lately discovered towards the South, which before were vnknownen to all antiquitie: and among the farthest people of the North, by meanes of the Sueuians, and Moscouites. In somuch, that at this day we may affirme, that his word hath bin heard in all parts of the habitable earth; as he had ordained vnto his Disciples, enduring them with the grace of the holy Spirit, and power, to do miracles, as he had done before, and with the gift of tongues; with perseverance, patience, and constancie, against all torments and persecutions. A thing indeed admirable; and the like whereof neuer hapned to any King, Law-maker, or Philosopher, Grecian, or Barbarian: who contented themselves to set downe, and cause to be receiued in their countrie, and language, the institutions and Lawes, which they esteemed good and profitable. But Iesus Christ, not as a mortall man; seruing himselfe with poore fishermen for his Disciples: (whom he would haue from that time forward to bee fishers of men) hath manifested his Gospell by them thorough out the whole world; and before all people: inioyning them to shew from him, the true way of saluation; and of beleeuing in GOD the Creatour of all things. Such was the progresse and aduancement, which they made in their ministerie; that in a little time they induced the Nations by their preaching, to leaue their auncient idolatries, and to receiue Christ as GOD: they established schooles, and auditories of the Christian doctrine: and then were Temples buylt to the Apostles, and Martyrs, in the most famous Cities

Cities of the world; at Rome, Alexandria, and Antioche; thorough our Egypt, and Lybia, Europe, and Asia. Beginning then, when the Romain power was come to his soueraign greatnes, and glorie, vnder Augustus the peaceable ruler of innumerable Nations; when the kingdom of Egypt was extinguished, which had endured almost time out of mind; and the nation of the Iewes, brought vnder bondage and subdred; and the Lordships of the Syrians, Cappadocians, Macedonians, Bythinians, Grecians, Illyrians, Africans, Spaniards, and Gaules, were vnder the Romaine Seigniorie: which we must think did so fall out, by the diuine prouidence of God, to the end to make the same worke the more ealie; which otherwise must needes haue bin verie difficult: if all these Nations had remained in diuision and discord. But by meanes of the vnion of them vnder one great Monarchie, they accomplished with lesse feare and danger their propoed enterprise: God preparing them their way, and brideling the harts of the superstitious, by the terror of that most mightie Empire. Cornelius Tacitus writeth, that such had bin the perswasion of men, that it was contained in the auncient learning of the Priests, that about this time the East should preuaile; and that such as came out of Iewrie should raigne: which was verified in the spirituall raigne of Iesus Christ, whose Ghospell, doctrine, and religion, hath bin preached thorough our the world.

God then seeing malice infinitely increased, and the worshipping of false Gods dispersed thorough all the whole world: in such sort, that his name was alreadie almost out of the memorie of men; and that the Iewes themselves (to whom onely his diuine mysteries had bin reuealed, and promises made of his holy alliance) giuen ouer to vaine superstitions; hauing left the true Religion; whereunto they refused to returne, being reprehended, and admonished by the Prophets: at this time ordained for the redemption, he sent his sonne, the Prince of the Angells vnto men, to the end to diuert them from wicked and vaine worship; and to induce them to know, and to reuerence the true God; bringing back their soules from folie vnto wisdom, from iniquitie to iustice, and from impietie to a right beleefe. Such and so notable at this time was the mutation both in gouernment, and in Religion.

But as the Romans were climed to the top of humane power and wisdom, by labour & industrie: so were they straightwaies corrupted by riches, and ouermuch libertie; degenerating from the former integritie, prowess, learning, and eloquence: Whereof I can not render any better reason then by their owne authours, men of good credit, and authoritie. To the end (saith Seneca) that ye may vnderstand, how much the wits of men do euery day decay; and by I know not what iniquitie of nature, and procliuie vnto vice, eloquence is gon backe: All whatsoever the Romain eloquence hath to oppose vnto proud Greece, it florished in the time of Cicero; All the good wits which brought any light vnto our studies, were borne then. Since that time it hath alwaies impaired: either by the loosenes of the time, which is most pernicious vnto good wits; or that the reward which was propoed for

so goodly a thing being lost, all the trouble and paines hath bin bestowed on dishonest exercises; or els by some destinie, whose enuious law is perpetuall ouer all things; so that being come to the height, they returned to the lowest, faster then they went vp. The good wits of slouthfull youth doe languish, and do not applie themselves to any honest exercise. Slouth, and negligence, and dexteritie in things that are pernicious (which is worse then either sleepe or negligence) haue possessed their mindes. The delight of singing and dauncing holdeth the effeminate; and of dressing their haire, and fitting their speech vnto womanish dalliances; and exceeding of women in corporal delicacies, and tricking themselves with vnclane cleannynes: which is the brauerie of our youth. Who is there among the yong folkes ingenuous, or studious enough, or rather man enough? Being fosned and effeminated; they remaine of necessitie, as when they were first borne, corrupting the chastitie of others, and negligent of their owne. The Gods will not suffer so much euill, as that eloquence should come to such people; which I would neuer so much admire, if she did not make choise of the minds on which she bestowed her selfe. Cornelius Tacitus, writing of famous Oratours, saith: Tell me the cause why we are so farre from the former eloquence: since it is but six score yeares from the death of Cicero to this present. And a little after, who knoweth not that eloquence, and the other arts are fallen from their auncient glorie, not for want of men; but by the slouthfullnes of youth, and negligence of parents, and ignorance of teachers, and forgetfulness of the auncient customes, Which euils being first begun in the Citie; haue bin euilnes dispersed thorough Italie; and all the prouinces. The eloquent men of this time commit foule, and shamefull faults in euery woord of their ordinarie speech. Shutting vp eloquence into little sence, and smal sentences, as if she were banished from her kingdome: Whereas in times past, being richly deckt with all arts, she filled the breasts; now being clipt, and curtailed, she remaineth without ornament, without honour; and as if she were without ingenuitie, and is learned but as some base discipline. This we account to be the chiefe, and principall cause, why we are so far gon backe from eloquence. And the same authour againe in the xvij. of his Annales saith: Before, the affaires of the people of Rome, were written with like eloquence, & libertie; but sithence the battaile of Actium that the benefit of peace required all things to be reduced vnder the power of one; then ceased these great wits, and the truth was vterly lost: first by ignorance of the state of the common wealth, which was strange vnto them; then by flatterie, or hatred of those that ruled. Plinie in his second booke; I meruaile (saith he) that the world disagreeing, and being diuided into kingdoms, that is to say, into parts, so many persons haue imploied themselves to search out things which are so difficult to find: In such sort, that at this day euery one in his countrie knoweth some things more truly by the bookes of such as were neuer there, then by aduertisement of the originaries. And now that we inioy so happie a peace, and haue an Emperour

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that take so great pleasure in the sciences; and in new inventions; men are so far off from inventing any new thing; that they scarce learne the inventions of the ancients. The rewards were not then bestowed in greater abundance by the greatnes of fortune; and yet more men employed themselves in searching out of these things; not expecting any other reward then to help their posterity. But mens manners are waxen old, and not the rewards. And the sea being open on all sides; and safe landing in all coasts, many do navigate, but it is to gaine, and not to learne: whilst the mind being blinded, and altogether giuen over to avarice, doth not consider that it may more safely and safely be done by learning. The same Authour saith in his thirteenth booke; As the world is communicated by the maiestic of the Romaine Empire; who would not think the life of man accommodated by the intercourse of things; and by the societie of a happie peace? And yet notwithstanding, there are found but few which know that which the ancients haue left: So much the greater was their studie, and their industrie more fertile. About a thousand yeares past, shortly on the beginning of Letters, Hesiodus gaue precepts vnto husbandmen; who hath bin followed of many, which hath increased husbandrie amongst vs: for as much as it is good to consider, not onely that which hath bin sithence inuented; but also that which the ancients inuented before; the memorie whereof is lost by our sluggishnes: whereof we can alleage no other causes, then those that are publick of the whole world. Surelie, other customes are come in sithence; and mens wits are busied about other exercises: They are onely giuen to questuaries, and gainfull arts. Before, the Empires of nations were shut vp in themselves, and therefore were they constrained by the necessitie of fortune, to exercise the gifts of the mind. Innumerable Kings were honoured by the Arts; and preuailed by them, thinking by them to obtaine aide; and immortalitie: wherefore both the rewards and works abounded. The enlargement of the world, and plentie of things, hath bin hurtfull to posteritie. Sithence the Senatour began to be chosen by his renew; the Iudgeto be made by the renew; and that nothing hath so much commended the Magistrate and Captain, as his renew: Since that corrupting bribes were authorized, & the purchase of offices became very gainfull; & that the only pleasure was in possessing much: the prizes of life are vanished; and the arts called liberall, of the great benefit of libertie haue fallen out to the contrary: and men haue begun to profit onely by seruitude, and flauerie; some worshipping of it in one sort, and some in another: yet all notwithstanding, aspiring to the same hope of profiting. The chiefeft haue rather respected the vices of another, then their owne virtues. Wherefore pleasure hath begun to lye; and life is perished. And the same in his xxv. booke; I can not sufficiently admire the diligence of the ancients, who haue left nothing vnsearched; and vnexperimented; nor reuaining to themselves, that which they knew to be profitable to posteritie: on the contrary, we in detour to hide, and to suppress their labours; & to deprive those good things of life, which are gotten by others. So certainly do they hide it, which

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know any thing; being enuious of others: And reaching it vnto none, do think thereby to authorize their knowledge. So far are these manners from inventing any new thing, wherewith to be helpful to life: the chiefeft and foueraigne labour of good wits being come vnto this; to reserue to themselves the deeds of others, and to let them perish.

Which is not to say, that there haue not bin sithence any learned, and eloquent men: but that they are much differing from the former in propriety, puritie, facilitie, and elegancie of speech; not comparable to them in vnderstanding, iudgement, and knowledge. As in Italie, Seneca called by the Emperour Claudius, stand without lyme, and a become vnbound: The two Plinies; the Vnkle accounted the most learned of his time; and the Nephew a famous Oratour; who were men of great credit, and authoritie. Tacitus and Suetonius *Historiographers*. Lucan, Persius, Silius Italicus (who was Consul the last yeare of Nero) Statius, Iuuenal, and Martial, *Poets*. Cornelius Celsus, exercised in all sciences. Quinctilian a *Rhetorician*. Aulus Gellius, Iulius Hyginus an *Astrologer*. Polemon, and Scaurus, *Grammarians*. Aburnius Valens, Tuscianus, Vindius, Verus, Vipius, Marcellus, Arrianus, Terullianus, Salius Iulianus, L. Volusius, Mecianus, Papinianus, and his auditors, Vulpianus, Tarnucius, Palernus, Macer, Terentius, Clementius, Menander, Arcadius, Rufinus, Papyrius, Fronto, Anthius, Maximus; Hermogenianus, Africanus, Florentinus, Triphonius, Iustus, Callistratus, Venukeius, Celsus, Alphenus, Sabinus, Aelius Gordianus, Triphonius, Proculus, Modestinus, Pomponius, and Africanus, all excellent *Lauyers*.

In GREECE, ASIA, and ALEXANDRIA of EGYPT, Plutarch, and his nephew Sextus, Musonius, Apollonius Tyaneus, & of CHALCEDONIA, Lucian, Galen the *physician*, Epictetus the *Stoick*, Fauorinus, Arrianus, Herodianus, and Iosephus, *Historiographers*: Appian a *poet*. Iulius Pollux, and Harpocration, *Grammarians*. Herodes Atticus; and Apolonius *Rhetoricians*. Alexander Aphrodisæus a *reipasetick*, which made the first Commentaries on Aristotle; who before was more praised, then vnderstood of the learned: Out of whose schoole came Themistius, Ammonius, Simplicius, Philoponus, and Olympiodorus, all Commentatours on Aristotle. About the same time the *Mathematickes* arose vnto their foueraigne excellencie; by the industrie of Claudius Ptolomeus a *Mathematician* of incomparable knowledge; and the best that euer was in this profession, who hath surpassed all the ancient Egyptians, Chaldeans, Persians, and Grecians; and hath not had his like sithence: hauing expounded more diligently then any other, the whole discription of heauen, of the earth, and of the sea, correcting the errors of the former, and their instruments; and declared the whole, with verie likely arguments, and euident demonstrations.

The Romans for a time were verie good, both in peace and in warre, modest, iust, and valiant: especially after the warres which they had against the Tarentines, and the king Pyrrhus, vntill the third Punick warre. There was not then amongst them any dissention of the Nobles, or commotion of the

people. All there care was to augment, and increase their Empire, without respect of their particular profit. At what time there flourished in the common wealth, Curius, Fabricius, Coruncanus, Metellus, Fabius, Scipio, Marcellus, Paulus, and Lepidus: whose magnanimitie, and prudence in warre; and moderation in peace was admirable. Then the common wealth was verie good and holy; for asmuch as pouertie and sparing were then in estimation: and the three kinds of gouernment, were found there so equally ordained, and established so conueniently; that one could not say whether the state were an Aristocratic, or a Democratic, or a Monarchie. The power of the Consuls was manifestly monarchical and royal; that of the Senatours Aristocratical; and the popular estate wholly Democratical: And there was such an agreement, and band between them against all fortune, that one could not any where find a better estate of a common wealth. For if any common feare came from abroad, and forced them to succour one another, then the power of this common wealth was so great, and such, that they wanted nothing for their defence; and they applied themselues all both in publike and priuate, to execute in due season their deliberated enterprises: In such sort, that they were sometimes reputed inuincible. On the contrarie, if being deliuered from the publike feare of strangers, they became insolent by domestical peace, and abundance of goods; & accustomed themselues to idleness, and delights; and that by this means, the one part would be Masters ouer the others, & rule beyond reason: They had so well provided a remedie for it, by the mutuall bridle and hinderance, which they were one to another, that no one could break out of rank, or lift vp himselfe aboue the rest: but were euery one constrained to remain in his charge. But after that by labour and iustice, they were increased; & had overcome the cruel Nations, and mightie kings: They were eftsloones corrupted, perverting the order wher in they liued before, and becoming proud, and auaricious; exceeding in gluttonie, and whordom; and dissolute in al superfluities & delicacies. And then they were diuided into partialities, and factions; by occasion wherof they caried armes & weapons into the temples, & publik assemblies: killing sometime the Tribunes; sometime the Consuls; and other principal persons of the city. Whence ther arose diuine quarrels & without order: & therence followed the contempt of lawes and of judgments. And reenforcing the euil day by day, they began to plot manifest enterprises against the cōmon wealth: & to bring the great armies forcibly into the cōmon wealth, which were gathered of fugitiue, & condemned persons. And although by their saying, they did it but against their aduersaries; neuertheles, in very truth it was against the cōmon wealth: because they invaded the city as enemies, & cruelly killed such as they met; or persecuted the with banishments, & abominable proscriptions, not omitting any detestable deed.

Which seditions began by the two Gracches, Saturnin, and Drusus, furious Tribunes; then were diuers times renewed between Sylla and Marius; Pompey and Cesar; and continued by Mark Antonie, Octavian, and Lepidus, against Calsius, and Brutus: and finally being raised againe betweene M. Antonie, and Octavian, who were brothers in law, caused the change of the common

common wealth into a Monarchie; the stoutest amongst the Romans being either slaine in battailes, or by proscriptions: and the others, being wearied with the ciuile warres, and greued with the gouernment of the Senate, and of the people; thorough the dissention of the Lords, and auarice of the Magistrates: For as this age nourished most excellent persons in all vertue, and knowledge: so did it also bring forth more vicious then any time before; and authors of execrable mischiefs.

The age of Cato (saith Seneca) brought forth many worthy to be borne in Cato his time: as there were then as wicked as euer were; and vndertakers of the greatest mischiefs. It was requisite that there should be of the one, and the other: To thend that Cato might be knowen, it behoued there should be some good men to approue and allow of him; and some euill, against whom he might proue his force, and vertue. The same Seneca, saith: No age hath bin without blame; and if one consider the libertie of euery age; I am ashamed to tell it: but men neuer sinned more openly, then afore Cato: The same Authour, M. Cicero (saith he) betwixt the Catilines and Clodians; betweene the Pompeyes, and the Crasses; whiles he is tossed vp and downe with the common wealth; and the gouernment failing, he was caried away; and perished therewith. Cicero writing of Pompey, and of Cesar; Thone and thother (saith he) hath sought to make himselfe Lord, and not to make the Citie happie, and honest; and Pompey neuer left the towne till he could no longer keepe it; nor abandoned Italie till he was driven out of it: but he thought at the beginning to moue all lands and seas; to stir vp the Barbarian kings; to draw into Italie the cruell nations armed. Do you not think there might be some agreement made betweene them? yes, now it might be done; but neither thone, nor thother hath this end, to make vs happie: They would both of them raigne. And the same Authour: Certainly both the one and thother is miserable; who haue alwaies had lesse regard, to the safetie and dignitie of their Countrie; then to their owne domination and priuate commodities: And in the same place; whose alliance, and fidelitie in wicked agreement, you see what mischiefe it hath brought forth. The same Cicero saith, that Cesar was by nature and inclination cruell; but that he counterfained clemencie, because that vertue seemed popular. And Seneca; Neither vertue nor reason (saith he) perswaded Pompey to vndertake either foreine, or ciuile warres: but being caried away with a foolish desire of his owne greatnes, he caried armes now into Spaine against Sertorius; now against the Pyrates, vnder colour of pacifying the sea: He pretended these causes, to thend he might continue his power. What led him into Africk, and into the North against Mithridates; and into Armenia; and against all the kings of Asia; but onely an infinite desire of increasing in greatnes, seeming only to himselfe, that he was not great enough? What did put Iulius so far forward into these publike euils? glorie, and ambition, and a desire which he had without measure to excell aboue others. He could not suffer one to be before him; where the common wealth endured two. What? think you that Marius

being once Consul indeed, hauing taken away by force the six other Consulships, when he defeated the Theuons, and the Cymbrians; and when he pursued Iugurtha, thorough the deserts of Africa; did aduantage these dangers by the instinct of vertue? These men mouing all things, were also moued themselves; after the maner of whirle-winds, which carrie away whatsoeuer they catch: and thereby become more impetuous, and can not be still. Hauing then bin mischieuous vnto many, they finally feele in themselves their pernicious mischiefe; whereby they haue bin hurtfull vnto many. The same Seneca; It is all one (saith he) whether Cato ouercome, or be ouercome in the battaile of Pharsalia. The good being in him which could not be vanquished when his partie was ouercome, was equall with the good which he should haue caried victorious into his Countrey, & haue pacified the affairs. Wherefore should it not be equall? seeing that by the same vertue euill fortune is ouercome, and good fortune well ordered. The vertue can not be greater nor lesser; It is alwaies after one sort. But Pompey shal lose his armie, but the honest pretence of the common wealth, and the Senate, with the chiefe Lords of Rome, following the part of Pompey, being placed in the first rank of the battaile, shal be ouerthrowen in one onely battaile; and the ruines of so great an Empire shal be disperseed ouer all the world: one part shal fall into Egypt, an other into Africk, an other into Spaine. This miserable common wealth can not all fall at one time; Let them do all they can. The knowledge of the places doth not help the king Iuba in his kingdom; nor the obstinate vertue of his subiects: and the fidelitie of the Vticans being broken with so many euils faileth. And should Scipio be abandoned in Africk, of the fortune of his name! It was already provided that Cato should receiue no harme: And yet he was ouercome. Certainly the calamities were verie great in that conuersion of the world; and there were strange aduersities mingled with the prosperities. There was neither Countrey, Citie, Lordship, or personage any whit renowned; but endured much. The ruine of Carthage first presenteth it selfe, which Citie seuen hundred yeares after it was founded, had bin so flourishing, and excellent in all things; had borne rule ouer so many seas, and lands, and Islands, and ships; and so much riches; and so many armies, as none more: and had courage more then any other. Fourteene yeares after, the Numantines being besieged by Scipio Aemilian, seeing that for want of victuals they were not able any longer to endure the sieg, themselves burned their Citie of Numantia; and killed themselves, part by the sword, part by fire; & part by poison. Cicero nameth Carthage and Numantia, the two astonishments of the people of Rome. Shal I tel how Syracusa was spoiled; Corinth rased; Antioch; and Hierusalem taken; Athens besieged and sacked; Marseilles borne in triumph? how Rome saw her Senate flying; & her treasures taken away? Alexandria found Cesar fighting in her; and her king the yong Ptolemei dead? how Thebes in Egypt was destroyed; Thirteen towns in Peloponessus swallowed vp with an earthquak, wherewith Caria & Rhodes also were shaken? How ther came extraordinary inundations

of

of the sea; of riuers and of rains; of tempestuous winds? Monsters hideous in all nature, signes in the aire, comets, eclipses of the sun, and of the moone; and other horrible things in the celestiaall motions: wherof ensued famines, plagues, and other diseases, which were before vnknown. Cicero writeth, that there appeared then, not onely fierie impressions by night in the heauen, flashes of lightning, and tremblings of the earth: but moreover, that the thunder fell on the high towers of the Temples; many Images of the Gods were remoued out of their places; many statues of famous men throwen downe; the tables of brasse, wherein the Lawes were ingrauen, were melted. The Image also of Romulus the founder of Rome, (who was made as he were sucking, and waiting at the teats of the wolfe) stricken with thunder. Shal I tel of fower-score thousand Romans, and their allies, defeated by the Cymbrians; and a hundred fortie thousand Cymbrians slaine by the Romans? the armies of the Helutians, and Germans ouerthrowen? the bondmen vp in armes, and allies mutining? And not onely the good townes, and mightie armies did suffer, but also the rich seignories, and noble kingdomes were destroyed: the freenations either trauiailed with warres, or were brought vnder subiection. As the Spanish, French, Britiish, German, Pannonian, Illyrian, Armenian, and Thracian. Italie it selfe, after it had about some fiew hundred yeares valiantly defended it selfe, was in the end subdued. Moreover, there were scarce any famous men, either in armes or learning, but either receiued notable iniuries; or suffered violent death. Scipio Africanus being returned out of the Senate, was found the next day stifled in his bed: which was thought to haue bin done by his neere kinred. Hannibal being driuen out of Italie, and banished Africa; poisoned himselfe in the Court of king Prusias. The king Mithridates being besieged by his sonne Pharnaces, slew himselfe; and Pharnaces was in a moment ouercome by Cesar. Antiochus the great was deprived of the greatest part of Asia; wherof he thanked the Romans. And the king Prusias cald himselfe their slaue. Perseus the last king of Macedonia was ouercome, led in triumphe, and died in captiuitie; and one of his sonnes was the scribe of the magistrates. Tigranes king of Armenia, prostrated himselfe before Pompey, and asking pardon, he lifted him vp; and put the Diademe on his head, which he had throwen downe. Ptolemei king of Cyprus, threw himselfe head-long into the sea; knowing that by the instance of Clodius the Tribune, Cato was sent thitherto carie away his treasures. Syphax, Iugurtha, and Iuba, being great kings in Africke, ended unhappily.

Sertorius was slaine by treason; Marius flying from Rome in extreme danger of his life, hid himselfe in the marsh about Minturnes, and went to sea in a squiffe without victuals, to the fortune of the windes, and the waues: afterwards being returned, he died; being three score and ten yeares olde, and almost mad. His sonne slew himselfe at Preneste. Sylla died eaten with wormes, and lyce. Crassus being ouercome beyond Euphrates by the Parthians, was slaine as he parlied on safeguard. Pompey was behcaded in the

THE SIXTH BOOKE

shore of Alexandria. Cesar murthered in the senate-house. Cato, Brutus, Cassius, & Antonius, were slain by their owne hands. Cleopatra the last Queene of Alexandria, was stong to death with an Aspe. Cicerotwice banished, and his head, and hand cut off, with which he had written his Philippicks. Mark Varro proscribed. Nigidius exiled. So many horrible things came to passe at that time, that the verie remembrance of them striketh feare and horroir into me.

THE FALL OF THE POWER,

Learning, and Eloquence of the Romaines.

THE Romaines then (which for a time had meruailously profited) living in libertie, after that by the factions, into which they were fallen, they were brought into seruitude vnder the rule of one Monarch; they waxed worke and worke; by little and little decreasing the exercise of Armes, and studies of learning. And howbeit by the vertue of some good Princes, the Empire seemed in some sort to rise againe; yet was it the more brought low, and afflicted afterwards by the loolnes of others: the honour and venerable excellencie of this soueraine dignitie, being transferred from the ancient families of Rome, to strangers of all nations: yea, euen to certaine base and vicious persons, who came to it by force, and by corruption: of whom the most part were slaine by the greedie souldiers which had created them; and others were ouerthrowen by themselves. Which disorders continued till such time, as the Empire fatally approaching to his end, was abandoned for a pray to the barbarous Nations. For, these Emperours vnadvisedly thinking to fortifie themselves by the mercenarie and auxiliarie armes of strangers, whom they sent for to their succour and seruice; weakning the proper and naturall forces of the Empire, which their auncestours had vsed in the getting of it: they drew, ere they were ware of it, many of the Northren nations into the countries, lands, and seigniories of their obedience. Moreover, by transporting the principal forces, and riches, from Rome to Bizantium, diuiding the Empire into the East and West; they weakned much. In such sort, that the West was first destroyed, and then at length also the East; which remaining vnited, might haue long, and almost perpetually resisted all inuasions. Then was lost the puritie and elegancie of the Latine tongue; the Italians leauing to speak Latine: and in like manner the disciplines written therein came to contempt, and ignorance; and all liberall and Mechanicall arts were corrupted: as is easie to iudge by the workes of this time, yet remaining of diuers sorts. And although in this mingling, there fell out great things, and strange meruailes; yet met they not with men to gather them diligently, and to write them: worthely: but they whole remained either buried in the darknesse of ignorance, or wrapped vp in confusion; or depraued by barbarisme, which endured in Europe about a thousand yeares.

But howbeit, that common weales haue their naturall conuerfions, atall periods,

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periods, and prefixed times of continuance: It seemeth notwithstanding that the chief cause of the ruine of the Romain Empire, ought to be attributed to CONSTANTINE surnamed the great; who transported the seate thereof out of Italy, where it was begon, and growen vp; chaunged the forme of gouernement, in which it had bin maintained sithence Augustus time; called the Pretorian souldiours; made the fees hereditary, which the men of armes before possessed onely for a time, or during their life at most; created newe Magistrates; and ordained newe Lawes, altering in a litle time all the auncient forme of gouernement. For, Dioclesian being dead, Maximian, Maxencius, and Licinius slaine (who had bin all Emperours at the same time with Constantius associated by them) when this CONSTANTINE (the sonne of this Constantius, and his successeur in the Empire) sawe himselfe alone peaceable Monarch, he bethought him for the perpetuating of his memory, and celebrating of it the more, to build vpon the straight of the sea; and the farthest part of Europe next vnto Asia, in the place where Bizantium stood before, a great citie equal in all things vnto Rome; which he beautified with the same priuileges, liberties, dignities and honors: To the end that by the force thereof the Empire toward the East might be upheld against the Persians; whose power at that time was great, and terrible; as in the west it was maintained against the Germans by the meanes of auncient Rome. He would that these two cities should be reputed as one; and that the citizens of thone as of the other, should in like manner be chosen Consuls; of whom thone should be resident here; and thother there. He ordained that there should be foure prefectures of the pretorie, or Courts of soueraine authority, next vnto the imperiall; by which all the affaires of the Empire should be ordered: two for the west, of Italy, and of Fraunce; two for the East, of Ilyrian, and of the Orient. And in lieu of the fiftene legions ordained by Augustus, and intainted by his successeurs for defence of the Empire on the Riuers of the Rhene, and of Danubius; he there built certayne Castles, and Fortresses, putting in them but weakke garrisons: yet thinking neuertheless that they would be strong enough to stop the courtes of the Northren nations; which he tooke to be altogether overcome by the great victories which he had obtained ouer them. Wherein he was greatly deceived, for as much as these barbarous people seeing the frontiers of the Empire weakke, and euilgarded, stayed not long from winning them; entering into the prouinces of the Empire, which they ouerran and inuaded miserably: namely the Ostrogoths; and Lombardes of Italie; the Visigoths, Aquitaine and Spaine; the Frenchmen, and Burguignons, the countrey of Gaules; the Vandales, Bethicke, and Africke: Finally Rome, which was called before the head and light of the worlde, and subdurer of countries, was besieged, taken, spoyled, and destroyed many times. Which euils (according to the saying of Ezechiel) came out of the North; which hath alwaies bin so fertile of men, that not onely it hath filled with inhabitants the wast wildernesses, and huge Forrestes of that quarter; but also hath

hath accustomed to cast out innumerable people; which haue possessed Asia, and Europe, ouerthrowing the auncient estates to establish new.

But I retourne to the Empire which THEODOSIUS the first of that name held last entirely both in the East and West; & afterwards deuided it between his two sonnes HONORIVS, and ARCADIVS: vnder whom began the foresaid afflictions, by the disloyalty and blinded ambition of Rufinus, and Stilicon their gouernours. THEODOSIUS the second, son of Arcadius, was the last that may truly be called Emperour of the west, vntill Charlemaigne. Whiles Martian, and Valentinian reigned, GENSERICVS the Vandale who had intelligence with ATTILA king of the Hunnes, made him come out of Pannonia into Gaule with fise hundred thousand men; where he was fought with by the Romans, Goths, and Frenchmen. It is not red that there were euer two greater armies any where opposed one against the other, nor which fought more obstinately; in such sort that there were slaine a hundred and fourescore thousand; and amongst others Theodorick king of the Gothes. ATTILA being retourned into Pannonia after this ouerthrow, leuied anew armie, and came furiously into Italy, where he forced, sacked, and burned *Aquileia*, and many other places. And as he purposed to goe to Rome the Pope Leo the first of that name came vnto him, and did so much by his intreatie that he not onely changed his purpose of going to Rome, but also leauing Italy heretourned into his owne country. He was a fatall Tyrant vnto Europe, and became in a little time very mighty; calling himselfe arrogantly the scourge of God: but his power was eftsouones lost by the discord of his children.

On the other side GENSERICVS, king of the Vandales went out of Spaine into Africk, where he made no lesse wast then Attila had done in Europe: he tooke *Carthage*, and *Hippo*, of whence Saint Augustine was Bishop, who dyed there during the siege, lamenting the ruine of the Empire, and distruction of the Churches. Thence he sailed into Italy with a mightie army, and went vnto Rome, which he tooke, and spoiled: And being won by the prayers of Pope Leo (who before had appeased Attila) he did not put it to fire and sword. Whereby it appeareth that the Empire toward the west was very weake: which many Emperours of small renownme held one after another, who dispatched one another by treasons, and secrete practises, without remaining long. Amongst whom there was a certaine AVGVSTVLVS, who voluntarily quitted the Empire; and led a priuate life. His name seemeth to haue bin fatall, because that the Empire which began at AVGVSTVS ended in him at Rome.

At the same time ODOACER RVGIAN went with a great army of *Heralois* into Italy, where he obtained the gouernment. Against whome ZENON the Emperour sent Theodorick king of the Ostrogoths, who ouercame him in two battailes; and in the end slew him, remaining Master of Italy: which he and his successours enioyed about three score yeres, wherehence the Emperour IVSTINIAN thrust them out entirely by the Eunuch

Narfer,

Narfer, as he draue the Vandales out of Africk by *Bellisarius*. From that time forth the Greek, and Lombard HEXARCHES store, and mangled Italy, till they were put downe by the Frenchmen, and that by the prowes, and felicity of CHARLEMAIGNE, the peace was there restored.

But by reason of these inuasions made by so many diuers nations one vpon another; there came wonderfull mutations into the world, of tongues, buildings, habits, customes, lawes, Magistrates, offices, maners of liuing, publick, and priuate, of the military discipline, of armes, engines, & instruments: with their words and names. This notwithstanding, and although learning and eloquence diminished by little and little; there were many learned men both Greeks and Latins; such as the estate of that wretched and troublesometime could bring vp. Namely those which are called the doctours of the Church, as GREGORIANS, Eusebius, Athanasius, Cyrillus, Gregorie Nazianzen, and Basil the great; being Bishops, both of them noble, and brought vp together as fellow Scholets at Athens: Theodoret, Gregorie of Nicene, Epiphanius, Nestorius, & Iohn Chrysostome Patriarches of Constantinople; Apollinaris of Antioch, and Damascen all *Theologians* or *Diuiues*. Before whome were Clement of Alexandria, Iustin Martyr, Arifides, and Athenagoras: there flourished moreover Appian and Dydimus, *Grammarians*; Libanius a *sophister*. Plotinus Iamblichus, Maximus, Porphyrius, and Proclus *Philosophers*. Orbasius, Paulus Egineta, & Etius *Physicians*; Procopius, Agathias, Philostratus *Historians*. The LATINS were Cyprius, Tertullian, Ambobius, Laetanrius, Hilarius, Ambrose, Hierome, Rufin, Augustin, & many other *Theologians*: Ausonius, Claudianus, Innencius, and Prudencius *Poets*. Seruius Donatus, Priscianus, and Diomedes *Grammarians*. Victorinus a *Rhetorician*; Sextus, Rufus, Aurelius, Victor, Trebellius Pollio, Quintus Curtius, Vopiscus, Lampridius, Spartianus, Capitolinus, Idacius, Eutropius, Ammianus Marcellinus, Paulus Orosius, Prosper Aquitanicus, Cassiodorus, Sidonius Apollinariu, Iornandus, Paulus Diaconus, Methodius, Gregorie of Tours, Antony the Monke *Historiographers*; & Vegetius who hath writt of the art *Militarie*. Tribonian a *Lawier* by the comandement of Iustinian, gathered the writings of the ancient Lawiers called the *Pandects*, which only remain with vs of antiquity. Afterwards he didd like by the edicts & ordinances of the Emperors, copied before in iij. volumes, namely the *Gregorian*, *Hermogenian*, & *Theodosian*, & gathered them into one volume, called the *Code* or book of Iustinian. Symmachus & Boecius were in the temple of Theodorick a king of the Goths called *Verothenis*; who purthem inhumanely to death. Symmachus was an *Orator*, Boecius a *philosopher*, who was exercised in all parts of Philosophy, and in Mathematicks, so happy both in verse and prose, that it is hard to iudge whether he were the last that spake Latin, or the first that did undertake to restore learning and eloquence decayed. Laurentius Valla calleth him the last of the learned men. For sithence we haue not had any but Saint Gregory, Beda, and Bernardus Clareuallensis. In so much that learning remaineth as it were dead, the world going into a great silence, and ignorance.

The

The troubles also and varieties were no lesse in matter of religion then of Empire. For whereas sithence the resurrection of IESVS CHRIST those which made profession of his Gospell, had bin by the space of three hundred yeres, cruelly persecuted with diuers sorts of horrible torments by the Emperours, Nero, Domitian, Traian, Seuerus, Maximinus, Decius, Valerianus, Aurelian, Dioclesian, and Maximinian: Finally: C O N S T A N T I N E embracing our religion, vnderooke against his brother in law, Licinius Cæsar for the protection thereof a great war, and more important then was that betwene Pompey and Cæsar, or between Octavian, and Antony. In which the question was not onely of Empire, as in the other; but also of religion: namely, whether the world from that time forward should be subject and obedient to Christian Emperours, who would ouerthrow the religion of the Gentils; or els vnto the Emperours of the Gentiles who would vtterly roote out Christianity: whereof ensued one of the chiefest mutations that euer was; C O N S T A N T I N E thoroughly the grace of God remaining victorious: who caused the worshipping of false Gods to cease, & shut vp their temples, and set the Christians in security; permitting them freely and publicly to pray vnto the true God, and to build Churches: vnto which he assigned reuenues for the maintenance of Preachers and Ministers, and would haue them receaued vnto honours, and magistracies notwithstanding their profession.

This quarrel being scarce appeased, the heresie of *Arrius* arose, the most pernicious that euer was: for the rooting out of which, C O N S T A N T I N E assembled that famous counsaile of *Nicene*. But yet two yeres before his death at the perswasion of his sister *Constantia*, he reuoked *Arrius* againe out of banishment. The which was cause of great scandal, especially betwene his sonnes the Emperours C O N S T A N S, and C O N S T A N T I V S: of whom the one was an *Arrian*, and the other an *Orthodoxe* or true Christian. Amongst whom thus disagreeing, there were counsailes held against counsailes, and the one disanulled by the other: confessions against confessions: creedes against creedes: two Bishops different in euery city; and double seruice in the churches, double murining continually, accusations, defenses, banishments, and martyrdonies. Which disorder endured a long time, this discord being spread far and wyde thoroughour the world, yea euena amongst the *Gothes*, *Vandales*, & *Lombards*: who vnder this pretence committed execrable cruelties, and innumerable spoiles.

On this scandal happened an other yet worse then the former. For I V L I A N their cosin, and succellour, coming to the Empire, when Christianisme seemed cleane deliuered of *Paganisme*, he set it vp againe, denying the faith of IESVS CHRIST: whereby he got the surname of an *Apostata*. He took away the reuenues graunted by *Constantine*, to the churches of the Christians; and forbad the schooles vnto children: depriving both the teachers; and learners of their maintenance. He killed many that made profession of christian Religion; deprived others of their charges; as *Iohnian*, *Valentinian*,

lentinian, and *Valens*; tooke away their goods from others, saying in mockery that by making of them poore, he made it easier for them to go into paradise: because it was written in their bookes. *Blessed is the poore, for vnto such belongeth the kingdome of heauen*. He exhorted the Iewes to restore their maner of gouernement for hatred of the Christians; and to reedifie the Temple. Hee wrote bookes against the Christian doctrine which he said was repugnant to common sense; and did take away the bands of humane society: but his turie passed as a cloude, for he reigned onely nineteene monethes, dying of a hurt in the war, which he made against the Persians. In whose place I O V I N I A N was chosen Emperour by the armie, who brought matters into a better state. The destruction of the *Judaick*, and *Delphick* Temples happened at that time, which portending the ruine of both those religions, abated much the insolence of the Iewes, and of the Pagans; and assured, and comforted the good Christians.

Afterwards the *Gothes*, *Vandales*, & *Lombards*, Arrianizing (as we haue said) afflicted Europe and Africk, almost two hundred yeres, & ruined the Empire of the West. Which they that were reputed wise men amongst the Gentiles seeing, said that this desolation proceeded of the changing of the auncient religion, wherein the Empire had bin nourished, increased, and maintained long; and that the Gods being angrie sent such calamities, for reuenge of their contempt. Against whom S. Augustin opposed him selfe, writing his bookes of the city of God to refute them. On the other side, the Nestorians, Eutichyans, and Manichees, troubled all the East. The Persians destroyed Asia, and Africk: their king *Cosroe* publishing an edict, that whosoever would saue his life, should renounce that God that was crucified. Then the Saracens enterly exterminated the Persians with their language, and religion. Moreouer the Emperours of Constantinople, beating downe the Images, and statues of the temples, were excommunicated by the Popes of Rome: Who forbade them thoroughout Italy to pay them any tribute, or to put their pictures in their coine; commanded that their names should be omitted in their masses, and publick prayers; & refused their edicts, commandemets & letters; making them to lose that which they had remaining in the west: & to assure theselues against them and against the Lombards, who had seized on the Hexarchat of Rauenna, they sent for *Charles Martel*, & *Pepin*, who were Frenchmen, & of the house of *Austrich* to their succour: whose strength, authority, & renowne at that time was great. And consequently they created, consecreted, & crowned CHARLEMAIGN Emperour of the west; calling him *Augustus*, & *Cesar* three hundred and twenty yeres after the Emperours were ceased in Italy. He deliuered Italy from the Lombards, Germany from the Hungarians, & Gaule of the Saracens: with the victories which the grand-father and his Father wan of them. He went twice into Spaine; and overcame the Saxons. And as he was learned in Greeke and Latin, being no lesse a fauourer of learning then a lover of armes, he ordained the Vniuersitie of Paris, which hath bin since the most famous of the worlde, and most flourishing in all Artes: hauing

THE SEVENTH BOOKE

having serued for a refuge for the studies of learning, which are waxen cold in Asia, utterly lost in Greece, decayed in Italy, and driuen out of Egypt, and Africk. So this magnanimous, and victorious prince ioyning together the greatest prouinces of Europe, was a Monarch, protector of the peace, religion, lawes, iudgements and disciplines.

By such occasion was the Empire restored to the west, which had first his seat in France, thē in Germany, where from hereditary it is become electiue, and in proces of yeres by euill ordering is so much diminished, and impouerrished, that there remaineth nothing but the shadowe of a great name, and vaine title: The princes *Electours* holding the imperial lands with their rents, reuenues, customes and commodities horded vp; and the principall countreyes being franchised by the Emperours, who haue giuen them priuileges to gouerne freely their common weales. Concerning Italy which was the chiefe and ancient patrimony of the empire, it is either possessed by the Popes which hold Rome that was wont to be the proper seat of the Emperors, and many other places; or by the kings of Naples, or by the Venetians, and the dukes of Milayne, Florence, Ferrara, Mantua, Vrbino, and other potentates sequestred from the empire. The Isles of *Sicilie*, *Sardigna*, *Corfica*, *Maiorca*, *Minorca*, and *Sauoye* also are cut off. Thus hath the Empire by succession of time bin distracted, and dissipated: Sithence theruine whereof the world hath not had his vertue so vnited. But many kingdoms are lifted vp ech in his countrey: as towards the west that of France, Spaine, and Portingale. In the North England, Denmarke, Sweden, Moscouy, Polonia, Hungaria. In the East Persia, Narlingue, China or Cathay. In the South that of the Soudan, of Presbiter-Iohn, Tuniz, and Fez; and elsewhere many seigniories and communalities, which acknowledge none but themselves.

The end of the sixth Booke.



A COMPARISON OF THE ROMAINE

with the Egyptians, Assyrians, Persians, Greeks, and Parthians; in power, warfare, learning, language, Eloquence, Poesie, and works of other arts.

The seventh Booke.



Nature hauing placed ITALIE in a middle seat between the south and the North, hath as much or more fauored the ITALIANS as any other people on the habitable earth, making them not onely strong, comely and courageous, but also ingenious, and prudent. And consequently excellent in maners, lawes, artes, and workemanships. By means

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meanes of which singularities, and prerogatiues they got in auncient time, the greatest Empire that euer was; and yet not of such largeness that it comprehended the whole worlde: which neuer happened hitherto; neither is euer possible to come to passe. For on the North side they neuer ruled ouer all Germany and great Britaine; neither ouer Norway, Sweeland, Moscouia, Lituania, and Scythia; Neither towards the south ouer Ethiopia, and the higher Africk, where the Blackmores inhabite; neither in the East ouer India, China, Catay, Giapan, and T aprobana; which Easterly parte hath the riuer Tygris for a fatall bound; without speaking of the lands lately discovered in the West: in so much that looking considerately thereon, it will bee founde by true reason of Cosmography, that they neuer possessed the twelfth part of the earth. ZENON the first authour of the secte of the Stoickes, ymagined an vniuersall forme of gouernement, tending to this, that all men should not liue by townes, peoples, and nations; being separated by particular lawes, rightes, and customes; but that they should account themselves fellow citizens; and that there was but one sorte of life, as there is but one world; no other wise then as if it were but one flocke, feeding vnder one shepheard, in common pastures. PLATO also wished that there were on earth but one king, as there is in heauen but one God; to thend that the humane gouernement might therein resemble the diuine: which Lord of the world as a true shepheard of mankind, should loue all men indifferently as his naturall subiectes; maintayning them with good maners, lawes, iudgements, and assured entercourse both by sea, and land: so great a prince not bearing enuy to any person; and hauing no occasion to enlarge his frontiers by ambition: which would be the cause of ceasing so many enmities, warres, slaughters, spoiles, and robberies, happening amongst men through the pluralitie, and dissensions of gouernements. Which matters being by them grauely and magnificently propounded, are much more easie to bee wished then effected: considering the diuerfity of tongues, dissimilitude of maners, and customes, varietie of sects, and vanity of opinions that raigne amongst men; and make them to lose that loue which is wished amongst them: hindering the establishing of one vniuersall common wealth of all, and consequently a Monarchie, of people so much differing in estimation of diuine and humane right, and the religion and seruice of God. One man alone can not possesse all the earth; the greatest part of it being drowned by the sea; and in some places where it is vncouered of waters, being vnhabitable thorough excessive heate or cold: And if he should possesse it, hee would straight forget himselfe in so great authoritie and libertie; and become proud beyond measure, waxing tyrannicall and insupportable: as it happened to Cambyses; to Nero, to Sesostris, to Antioch, to Tamberlan, and to Alexander the great; who thorough extreme ouerweening would be accounted and called the sonne of God; and for his insolencie was poisoned by his most familiar friends: and as it happened to OCTAVIAN AVGVSTVS, who suffered Temples to be consecrated to him; and diuine

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honours

honours to be given him in his life time: Considering also that there is a certain measure, and proportion of greatnes in Townes, Cities, and States: even as in living creatures, plantes, and instruments: which when it exceedeth, loseth his nature and vse. As it befell vnto this ROMANE EMPIRE, which being clymed vp to an incomparable greatnesse, and inestimable wealth; did fall eftsoones into great calamities; and was finally overthrowen; as others had bin before it: which we wil compare together, setting downe their similitudes, and differences.

A COMPARISON OF THE ROMAN

Empire, with the Assyrian, Median, Persian, Macedonian, and Parthian.

AMongest the great auncient kingdomes, the ASSYRIAN was excellent in nobility, mighty in armes, large in compasse of land, and in continuance admirable: which being augmented by Belus, Ninus, and Semiramis; and enlarged by the spacious countries of Asia; was the first that amongst all other Empires (which it farre exceeded) obtaigned the name of an established Monarchie: and for the space of a thousand three hundred and threescore yeres, vnder thirte eight kings florished greatly. After followed that of the MEDES, which vnder nine kings continued CCXij. yeres: well gouerned in peace, and warre. Then reigned the PERSIANS, who hauing added Egypt vnto their dominion, and increased their strength and riches, when they had prospered two hundred and thirte yeres; they lost their state vnder *Darius* their fourteenth king. From that time forward the MACEDONIANS by the successe, and conduct of *Alexander*, obtained the rule ouer Asia; which they lost one hundred and twenty yeres after, giuing occasion by their ciuill dissensions, to the Parthians in the East, and to the Romaines in the West to increase, and grow great. Then the Romaines towards the West seasing the Macedonian Seigniorie (which though it were great indeed; yet was but weak by the diuision of the princes who had parted it betweene them) established the greatest and fairest Empire that euer was: For if all the famous Monarckes amongst the straungers bee compared vnto the Romaine Emperours, there will not bee founde any amongst them, that haue done greater thinges either in peace or warre: or that haue more enlarged their Empire, and longer maintained it.

The Assyrians went not out of Asia. The Medians endured only cclx. yeres: the Persians hauing overcome the Medes obtained almost all Asia: but when they assailed Europe, they little preuailed. And the Persians being overthrowen, the Macedonian Empire was greater then al the former: but it endured but a while. For incontinently after the death of *Alexander* being diuided into many Lordships, it was easily supplanted by the Romaines. And although it were

it were very large, yet it was not into spacious Africk, sauing where it reached vnto Egypt; neither possessed all Europe, being bounded on the north with the country of Thrace, and towards the West with the *Adriaticke* sea: But the ROMANE EMPIRE extended into Europe, Asia, and Africk, from the *Orades* and *Thule* on the one side; Spaine, and *Mauritania* on the other; even to the hill *Caucasus*, and the river *Euphrates*, and the higher *Ethiopia*, trauesing the country of Egypt, and of Arabia euen to the East sea: being the first and only, which to this present, hath made the East, and West his limits; and hath endured longer then any other; excepting the Assyrian.

Touching the PARTHIAN which was at the same time when the Romain, & opposed against it, being encreased with the ruines of the Macedonian in the East, as the Romain was also in the west, albeit it was very great and terrible vnto all the East, as comprehending eightene kingdomes betweene the Caspian, and the red sea; and being far stretched out towards the Indies, and famous by many overthrowes which it had giuen to the Romaines, as namely by the death of *Crasus*, and shameful retreat of *Antonius*; yet obtained it but one part of Asia, and recraued some kings from Rome: which being begun by *Artaces*, endured only cccclxij. yeres, vnder twenty and seauen kings.

And the second PERSIAN also was of no greater circuit, which was set vp by the Persian *Artaxerxes*, hauing overcome in three battailes, and in the end *Slaue Artabanus*, the last king of the Parthians: and ended cccxij. yeres after it was restored: being overthrowen vnder *Hormisdas* the xxvij. king by the Arabians.

THE BIRTH OF ROME, AND CONTINUANCE thereof, compared to the foure Ages of mans life.

AS the Astrologers say, that cities haue their revolutions, and prefixed times of continuance, which is known by the situation of starres, at the day of their natiuities: For this cause *Taracius* a Romaine in the time of *Cicero*, and of *Mark Varro* (being a friend to them both, and a great Philosopher, and Mathematician after the manner of the Chaldees) by the cunning of Astrological calculation, cast the natiuity of Rome, from the day wherein *Romulus* first began it; which was the ninth of April, betweene two and three of the clocke in a pastorall feast, called *Palilia*: and rehearsing her passed aduentures, foretold those that were to come.

The same *Varro* (a very learned man; and one who read the Romaine histories as much as any Romain that euer was) writeth that the continuance of Rome was foreseene, and known by the twelue Vultures which at the foundation thereof flew ouer *Romulus*, namely that it should be of twelue hundred yeres; euery vulture signifying an age; or a hundred yeres: and that in his time he had heard of one *Vestius Augur*, that Rome should at-

raire to twelve hundred yeares; seeing it had escaped one hundred and twenty in which seeing it was taken; spoiled and destroyed many and sundry times. The times of the continuance thereof were divided into ages as the first inside of mans life: whereof the first which is called infancy or childhood, was vnder R. omulus; who founded it and brought it vp. The puerilitie or boyrie vnder the other Kings; who augmented and instructed it in good manners, customes, lawes, and disciplines: but being growen vp vnder Tarquin the it would no longer endure the yoke of subiection; vnder prouide domination; and from that time forward chose rather to be obedient vnto lawes, then vnto Kings. Then the strepinge age being ended in the ende of the Punike warre; and the strength none soiled; it entered into the age of manhood; for hauing destroyed Carthage (which of long time had bin her enemy) she stretched out her seigniorie by land, and by sea, into many countries; till such times wanting matter of foraine warre, shee abused her strength employing it into her owne destruction. Then was her first olde age; when being afflicted with ciuile warres; and oppressed with inward euils, she fell againe into a Monarchie, and came to another childhood or infancy. And remained in vigour till the time of Traian; of the Antonines; and of Theodosius the first; and then became aged vnder Honorius, and Arcadius; and the 471. yeares after that the Monarchie had begunne in Augustus, it finished in Augustulus, being viceroy in respect of Italy.

A COMPARISON OF ROME, as shee with Babylon and Constantinople.

TO this purpose it is obserued that ROME and BABYLON had almost a like beginning, increase, continuance, and ending: such affaires being disposed by the ineffable mysteries, and profound iudgements of God; and not happening casually, or by humane power. In such sort, that vnder a like disposition of time BABYLON fell, and ROME arose: Thone suffered the Lordship of strangers; and thother despised tharof her owne citizens. Thone (as it were) dying left the heritage; and the other growing, acknowledged her selfe heire. And then when the Empire of the East died, the Empire of the west was borne. And as BABYLON eleuen hundred threecore and foure yeres after it was built, was by Arbaces the Median dispoiled of her kingdome; and deprived of her king: In like manner ROME after she had as many yeres endured; was assailed, and taken by Alaricus king of the Gothes. After this manner was the beginning of BABYLON, and ROME alike, their power alike, their greatnes alike, their time alike, their good, and euil alike, their downefall alike; and alike their destruction. We may say as much of CONSTANTINOPLE the heire of them both: which about xj. hundred sixtie and foure yeres, after it was built

by Constantine, who called in new Rome, was taken; spoiled and deprived of the Greeke Empire and other Emperours by Mithomer king of the Turkes. wherein hath bin obserued a singular meane; that as it was built by Constantine the sonne of Helena, so it was also conquered by the Turkes, vnder another Constantine, the sonne of Helena. Belowe edward bonner

A S A COMMON WEALTH, which is well ordained to endure a long time; ought not to be single, or of one kinde, only, but must also haue the vertues and properties of others assembled in hit, to the end that nothing therein be vnderly or vnproportionably increased, which may make it to fall into the euill that is next it, and consequently come to ruine; for this cause Lycurgus insinuating the LACEDEMONIAN common wealth mingled therein a Monarchie, Aristocratie, & Democratie so conveniently, that it remained almost seuen yeres in the same manner; retayning still the integritie of his first institution. In the which the king, the Ephori, and the Senate had their preeminences, and powers in such sort intermingled, and balanced together, that one could not well discern, vnder what kind of government it was established.

The CARTHAGINIAN common wealth was thus ordained from the beginning, it had kings, & the Aristocratie power of Senators; and the commons hauing also their preeminence, in things appertaining to them. In which sort that is touching the assembling of the three estates, it resembled the Lacedemonians.

Also the ROMAIN had these three estates so equally and conueniently tempered; that one could not say, whether it were an ancient Aristocratie, or a Democratie, or a Monarchie. Considering the power of the Consuls, one would haue iudged it Monarchical, and soial; regarding that of the Senators, Aristocratical; and respecting that of the people, Democratical. But the Seigniorie being seized on by the Emperours, they first tooke from the people the authoritie of meddling in publicke affaires; and transposed it to the Senate, then reduced that of the people, and of the Senate, to their absolute power, and so it was changed into a Monarchie.

The Lacedemonian was sufficient, onely to conserve their owne, and to keepe their libertie, but insufficient to augment and to enlarge their Empire: wherein the Roman was most excellent. For the Lacedemonians, after they had conquered the principallities of Greece, they sodainly put their liberty in danger; where the Romans after they had brought Italy vnder their obedience, subdued in a little time a great part of the world; being abundantly furnished with all preparations requisite for such an enterprise. Touching the Carthaginian, then when it began to haue wars with the Romans, it was in declining; and the Roman in his vigour; seeing that all common weales

haue a certain augmentation; and vigour; and afterwaies a diminution. For Rome flourisheth them, especially in order of gouernment. The people in Carthage had vsurped to much authority in the Counsaile; At Rome the Senate conducted the greatest part of the affaires; which prospered the more for being gouerned by the wisest; and by such conduct they finally became the Carthaginians. Besides, that the Italians are of a more excellent nature, then the Libians; both in shape of body, and in hardihood of courage: and that the Romans were seru'd by their own nation; which were taught to war with the best discipline in the world: The Carthaginians vsed none but strangers, and mercenaries; putting all their confidence in them, which coured them vnto euill.

A COMPARISON OF THE POWER OF ALEXANDER THE GREAT, WITH THAT WHICH THE ROMAINS HAD IN HIS TIME; AND IF HAVING CONQUERED ASIA HE HAD TURNED HIS FORCES INTO EUROPE, WHAT MIGHT HAVE HAPPENED BY THE JUDGEMENT OF LULIUS.

LULIUS in the ninth booke of his first Decade speaking of PAPIRIVS CYSOR, sayeth that at that time being as fertile of venus as any other, there was no man, on whom the state of Rome did more depend; then on him: and (which is more) they accounted him matchable in courage with Alexander the great: if hauing subdued Asia, he had turned his armes into Europe. Nothing lesse (sayeth he) may seeme to haue bin sought from the beginning of this worke, then that I shoulde wander farther then appertaineth to the order of thinges, and that beautifying the worke with varieties; I shoulde recreate the readers with pleasant digressions; and giue my minde some rest. Yet the mention of so great a King and Capitaine, maketh mee sit downe here the secreet thoughtes, which sometime haue come into my head: as to knowe what had happened to the Romaines, if they had made warre against Alexander the great.

Often times in warre the industrie and valiancy of Souldiours may doe much; as also the wisdom of Capitaines; and fortune which is mighty in all humane, and especially in military affaires. Considering these things both severally and togither, I finde that they made the Romain Empire invincible against this King; as against all other Kings and Nations. First beginning by the comparison of Capitaines; I denye not that Alexander was an excellent Capitaine: but hee is the more renowned, because hee was alone; and dyed young; vpon the augmentation of his affaires; hauing not yet tasted of aduers fortune; nor speaking of other Kinges and famous Capitaines, that haue bin notable examples of humane accidents. What made Cyrus much celebrated by the Grecians, to fall into the aduersities of contrary fortune; but his long life; as not long liu'de it happened

happened vnto Pompey the great; I will not speak of the Romain Capitaines which were in other seasons; but of those with whom as being Counsaile or Dictatours, Alexander had fought: namely, M. Valerius Coruinus, Q. Marcius Rutilius, C. Sulpitius, Titus Manlius Torquatus, Qu. Publius Philo, Lucius Papirius Cysor; Quintus Fabius Maximus, and the two Decij; Lucius Volumnius, Marcus Lucius, and other great personages following; if he had preferred the Punick warre before the Romain; and then being of more years, had passed into Italie. In euery of which there was this same vigour of spirit, and mind, that was in Alexander; and militarie discipline from the beginning of the Citie, successiue deliuered from hand to hand; and ordained in forme of an art; by the principall preceptes thereof, Thus did the Kings fight; and thus they thad drawe them away; namely, the Lulij; and Valerij: Thus consequently the Fabij, Quintij, and Cornelij; Thus Furius Camillus, who being old, saw the two yong ones that shoulde haue fought with Alexander; To whom also Manlius Torquatus would not haue giuen place, if he had met him equally in battaile; neither Valerius Coruinus, both of them notable souldiers before they were Capitaines. Neither would the two Decij haue yeelded any whit vnto him; who marching against the enemy, disaduauged their bodies; and bequeathed them to death: Papirius Cysor would not haue yeelded to him, with that strength of bodie and courage that was in him: And that I may not stand to name euery one; this Senate (accounted to consist of Kings) would not haue suffered; lest to be supplanted by the counsaile of a yong man: And he that so esteemeth it, comprehendeth the true forme of the Romain Senate. But peraduenture it is to be feared, that he would haue pitched his campe better then any of those whom I haue named, conuoyed his vitayles, conducted his carriages, kept himselfe from ambushes; chosen the time of fight, arranged the battaile, and assured himselfe of succours. But he should no more haue said; that he had met with Darius, accompanied with women, and Eunuches; armed betwene purple and gold; effeminated and weakened by the pompe of his fortune; rather a pray then an enemy; whom he ouercame without bloodshed: happie in this, that he dared to so good purpose despite such vanities. He should haue found Italie much different from India, thorough which he went banqueting, with his drunken armie: when hee should haue heere seene the Forrestes of Apulia, and the Mountaines of Leucania; and the traces, or foote-steps of the ouerthrowe of his auncestours; where his vncke Alexander, lately king of Epirus had bin ouercome.

We speak of Alexander, not yet plunged in prosperitie; wherein he showed himselfe as insolent; as euer did any Prince: Who if he be considered by the state of his new fortune, and by that new minde which he carried after his victories, hee had comen into Italie, more resembling Darius, then Alexander: and had brought thither his host, not remembering Macedonia any longer; and already degenerating into the manners of the

of the Persians. It is grievous to me to see in so great a king, the proud changing of his garment; and the desired flat priors of those which wear them, leaping prostrate on the ground before him; being not onely yek some to the yandished; but also even to the victorious Macedonians; and the shameful punishments; and murders of his friends amongst his cuppes; and the vanitie of his supposed; and fained rage. Had it from that time forward he had been a greater drunkard; more true; and more sodaine in his anger; (which are doubtles things amongst those that have written of him) would not these evils have much endamaged; and hindered the imperiall vertues? Is that to be feared, which some light persons amongst the Greeks; (namely favouring the glory of the Parthians against the Romain name) haue accounted to say; that the people of Rome could neuer haue sustayned the maiestie of the name of Alexander: who I think was neuer known to them; not so much as by fame. Against whom some in the Citie of Athens; while they yet held before their eyes the smoking ruine of Thebes, supplained by the armes of the Macedonians; dared in full assemblies to speak freely; as appeareth by the writings of their Orators: would note amongst so many Romaine Lords haue spoken freely? Let his greatness be of so great reckoning; yet shall it be but the greatness of a man; gotten by the felicie of little more than ten years. And they which extoll him; forasmuch as the people of Rome; hauing not bin overcome in any warre; yet hath had the worst in sondrie batailles; and that Alexander had the better in all: they do not consider that they compare the acts of yong man; being yet yong; with those of a people which hath alreadie warred; for the space of eight hundred yeares. Do we then merruaile, if on this side be more ages; then yeares on the other; that fortune hath bin more variable in this long space; then in the time of thirteen yeares? Let vs rather compare the fortune with fortune; of one man with another; and of Captaine with Captaine. How many Romaine Captaines can I name; that neuer had contrarie fortune in bataille? One may see in the Annals of the Magistrates; and in the Calenders; the batailles of the Consuls; and of the Dictatours; whose vertue; and fortune neuer brought any displeasure to the people of Rome: And they are more admirable then Alexander; or any other king; hauing not bin Dictatours forbe of them above ten or twentie daies; and none above a yeare. The leues of men haue bin hindered by the Tribunes; they went often to warre after the season; and haue bin sent back againe before it; by reason of the Comices or Parliaments. They are hath bin spent in preparations for enterprises; The temeritie or malice of a Colleague hath caused hinderance; or damage; and when matters haue bin euill managed; he hath bin succeeded by another. They haue taken new or ill disciplined souldiers. But certainly kings are not onely free from all hinderances; but also Lords over time and business; and with their counsels they draw all things after them; and do not follow them. Then is impossible Alexander; had waged warre against inuincible Captaines; and had put in hazard the like pledges of fortune; but there had bin more danger on the

the Macedonians side; which had but one Alexander; not onely subiect to many perils; but also seeking of dangers. The Romaines had many equall to Alexander in glorie; and grames of exploits; which might liue or die according to their desire; without any publick iurament. It is not to be compared to compare armies with armies; either in number; or kind of men; of armes; or multitude of auxiliaries. Thus at that time by the number taken of the Cities; they were found two hundred and fiftie thousand heads. Whereof in the reuel of the allies; from the name of the Latines; there were leues well more then legions of Citizens. Often times there were fower or fife armies; as at the battell of Cannas; and at the Lucans. Then afterwards he should haue found all Italie; with the Sabines; Volscs; Eques; and all Campania; and a part of Vmbria; and Etruria; the Picenians; Maritians; Pelignians; Vestines; Apulians; and all the coast of the Grecians; inhabiting on the inferiour sea; from the Thracians vnto Naples; and Cannas; and from thence to Antia; and Hostia; either mightie with the Romaines; or subdued by them. He should haue passed the sea with his old Macedonian souldiers; not exceeding the number of thirte thousand on foote; and fower thousand on horseback; almost all Thebaisians; for this was his strength. If he had ioynd with them the Indians; and other Nations; they would rather haue bin a hinderance; then any helpe vnto him. Moreover; the Romaine armie in their owne countrie might easily haue new supplies; and the armie of Alexander would haue waxen old; as it happened afterwards vnto Hannibal.

The armes of the Macedonians were the buckler; and the iaveling; called Sarissa. The Romaines vsed a shield; which was greater to couer the bodie; and a speare somewhat rougher; either to strike or throw then the pike. The footemen both of thone; and the other keeping firmly their ranks; but the vniuequeable Macedonian phalange was of one sort; and the Romaine squadron manyfold; and compounded of many parts; easie to funder or ioine; as neede required. Touching their work; there is none like to the Romain; nor better to endure rauaile. Alexander if he had bin overcome in one bataille; would haue made an end of the warre; But what armes could haue quailed the Romain; whom Cannas and Cannas could not quaille? Surely; if he had prospered in the first encounter; he would haue bin gon to the Persians; and Indians; and to the cowardly nations of Asia: as the brute is; that Alexander the king of Epirus; feeling himself wounded to death; said; comparing the state of the warres made in Asia by this yong Prince; with his.

When I call to mind; how in the first Punick warre they fought twentie and fower yeares against the Carthaginians; with mightie fleets by sea; I then think that the age of Alexander could not haue sufficed for one war: and peraduenture the Carthaginian state being allied with the Romain by ancient lyne; and the feare being alike against a common enemy; might haue ioynd two such mightie Cities in armes; and men; and then he might haue

have bin interrupted with the Punicke and Romain warre at one time. The Romaines assailed the Macedonian cheimere first vnder Alexander, neither when the forces of Macedon were whole and entire, but against Antiochus, Philip, and Perfes, not onely without any danger, but also without any danger. It is not be euill taken that I say, and let the euill warres cease, we have neuer failed, neither in places of advantage, or disadvantage, whensoever we had to deale with an enemy on horseback, or on foote, and in open warre. The souldier laden with armes, may well feare the man as he sits on horseback, the arrowes, and thick forests, the crooked and vneasie waies, but he hath beaten back, and shall beate a thousand bands more heauily armed, then those of the Macedonians, and of Alexander, provided that the loue of peace wherein we liue, remaine still amongst vs, and the care of ciuile concord.

A COMPARISON OF POMPEY THE GREAT, WITH ALEXANDER, HERCULES, AND BACCHUS, ACCORDING TO PLINIE.

BUT it pertaineth to the honour of the Romain Empire, and not to the Victorie of one only man, to recite all the titles, and triumphes of POMPEY the great, hauing attained to the glorie of the deedes, not onely of Alexander the great, but of Hercules also, and the father Bacchus. Still then being reuolued, where he began to do seruice to the common weath; following the partie of Sylla, and then all Africk being subdued, and brought vnder obedience; and his surname of (great) being taken thence; being a Romain knight (that which neuer before hapned vnto any) he was caried in a triumphant chariot; and by and by going toward the West, and hauing erected many trophies in the mountaines Pyrenes; he reduced vnder obedience, eight hundred three score and sixtene Townes, between the Alpes and the extremities of the farthest Spaine: thorough the magnanimitie of his courage, making no mention of Sertorius. And the ciuill warre being extinguished, which moued all the strange warres, he againe led the triumphant chariots being a Romain knight, and so many times Emperour and Captain before he was souldier. Then being sent to all the seas, and beyond toward the East, he brought back his titles to his Countrie: after the maner of such as ouercome in Combats, and sacred games, who are not onely crowned them selves, but crowne their Countrie also, attributing to the Citie these honours at the Temple of Minerva, which he dedicated of his pray: after this maner. *Cn. Pompey the great, Emperour, hauing ended the warre, which endured thirtie yeares, hauing defeated put to flight, slaine, and taken to merety two Millions of men; fower score and three thousand; eight hundred fortie and six; and hauing wonne, eight hundred fortie and six shippes; won a thousand five hundred thirtie and eight Townes, and Castels; and conquered the lands from the marsh of Meotis to the red Sea; hath made this vow to the merite of Minerva. Such is the summarie of his deeds toward the East. Concerning the triumph which he made at the end of September, in the yeare when Marc. Messala, and Marc.*

Piso

Piso were Consuls, the preface was such. *When we had deliuered all the sea-coast of pyrates, and had restored the Empire of the sea to the people of Rome, he triumphed of Asia, Pontus, Armenia, Paphlagonia, Cappadocia, Cilicia, Suria, the Syntians, Leues, Albanians, Iberians, the Isle of Crete, and Basternes. Moreover, of the kings Mithridates, and Tygranes.* The top of his glorie, as he said himselfe in a great assemblie, was this, *That hauing found Asia, the last of the provinces, and farthest, he made it one of the middlemost vnto his countrie.* If some one on the contrarie would in like maner recite the deeds of Iulius Cesar, which seemed greater then his, he should reckon all the world, which would be an infinite thing.

A COMPARISON OF IVLIVS CESAR, WITH ALEXANDER THE GREAT, ACCORDING TO APPIAN.

Cesar, with Alexander the great, according to Appian.

ALEXANDER, and IVLIVS CESAR, were both of them verie ambitious, and warlike aboute all others; readie and diligent to execute all enterprises: and impetuous in dangers, euen to the contemning of their owne liues. And their fortune and audacitie was no lesse helpfull to them both, then their militarie discipline: Of whom thone, namely ALEXANDER, went in the summer season, and thorough countries destitute of waters, to the god Hammon: and hauing passed the gulfes of the sea of Pamphylia, by great hap, and felicitie, he got the countrie: For in his passage over the sea, it seemed that fortune with-held, & appealed the raging thereof. Afterwards at the beginning of winter, being on his way, he went thorough the rough seas: euen to the Indies. Moreover, being at the siege of a Towne, he was the first that got vpon the wall, and then leaped downe all alone amongst his enemies; and hauing receiued thirteen wounds; yet remayned notwithstanding invincible in all things. He subdued many Nations in Europe; and conquered the Greekes by armes, which were a verie warlike nation, and desirous of libertie; and who were neuer accustomed to be subiect vnto any other: till such time as vnder colour of presidence, they were obedient to Philip, the father of Alexander, as to their Protectour. He vanquished almost all Asia; and as one might say, ouercame all that he saw. And finally, as he purposed in his mind to conquer the rest of the world, he died in the flower of his age.

Touching IVLIVS CESAR, in the sharpest of winter, the Ionian sea was calme, and nauigable vnto him. He sailed also in the Ocean sea ouer against the Isle of great Britaine: and albeit he had not any knowledge of the coast, yet he commaunded his Pilots, who kept a loofe off, to put in with their shippes. And in an other place, hauing by night time alone in a little boate, espied the passage, hee bid the Master of the shipp set saile to the winde; and to put more confidence in the fortune of CESAR, then in the sea. He entered oftentimes all alone on his enemies, when all his people quaked and trembled for feare. He fought in pitched

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field against the Gaules thirtietimes, and subdued all that Nation: which was so terrible to the Romans; that whereas by the law of the Priests, and of the Auncients, they gaue immunities to the men of armes from seruice, they alwaies added, except it were against the Gaules; in which case there was no excuse, neither for Priest, nor aged person. Moreouer, CESAR fighting neere vnto Alexandria, and seeing himselfe on a bridge, abandoned of all his people, and emioured on all sides with his enemies; he cast his purple garment on the ground, and then leaped into the sea. And because his enemies pursued him in the water, he kept a long time at the botome, without showing himselfe, sauing now and then, to take breath; till he drew neere to one of his ships: and then stretching out his hand, he made himselfe knowen; and by that meanes was saued. In the ciuile warres (for feare as he said, but in truth for ambition) he had against him many great and valiant Captaines, of many great armies, not onely of Barbarians, but of Romans also: and he ouercame all his enemies (which had surmounted all others in vertue and felicitie) in one onely battaile, or two. But yet notwithstanding, his armies were not alwaies inuincible, as those of Alexander: for his Prætors, Cotta and Titurius, fighting against the Gaules, were shamefully defeated; and in Spaine, Petreius, inclosed his armie in such fort, that they were in a manner besieged. Also at Dyrrhachium, and in Libia, they were about to run away: and againe in great feare of the yong Pompey. But in as much as concerneth the person of *Cesar*, he was euer without feare; and in the end victorious. He enlarged the Romain Empire both by sea, and by land; from the Ocean sea, enen to the riuer Euphrates; aswell by force and vertue, as by his clemencie, and benignitie. His Empire was more firme & better founded then that of Sylla; for he shewed himselfe in effect a king to those which would not haue had it so, although he abstained from the name: and hauing undertaken a new warre, he died; as did Alexander. Both of them had armies almost alike: for their men were quick and hardie, louing their chieftes, sharpe and fierce in fight; often disobedient, and readie to mutine against their Emperours; because of their continuall labour: and notwithstanding, after they were dead, they lamented, and bewailed them greatly; and iudged them worthy to be honoured as Gods. They were both strong of bodie, and excellent in beaunie; both descended of the line of Iupiter, Thone of *Arcas*, and of Hercules; and thother of Anchises, and Venus. Both of them were contentious, and rough to such as prouoked them; but easie to be reconciled: pitifull and gracious to their prisoners, and to those which they had ouercome; and liberall toward all people; without conetousnes of any thing; but of the victorie. By such vertues and conditions, they both attained (howbeit by diuers meanes) to such great principallitie. For when *Alexander* began to conquer, he had already a kingdom, which *Philip* had greatly increased. But *Cesar* of a priuat Citizen (though of anoble race) without any great patrimonic, and without money, attained to this great glorie. Both of them contemned the great signes that appeared of their death; and notwithstanding,

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towards those that foretold their mishap, they shewed no tokens of displeasure: and their end was almost after one sort, because that both of them had twice together infortunate prognostications; & were either of them at both times in great danger. For ALEXANDER in the Countrie of the Oxhydraces, hauing gotten vpon the wall of the enemies, before all the Macedonians, seeing himselfe alone, and abandoned of all, (because the ladders were broken) of a great audaciousnes leaped downe into the Towne amongst his enemies: where being grievously hurt in the stomack, and the neck, enen as he began to fall, was succoured by his people; who for feare of losing him had broken the gates. CESAR also being in Spaine against the yong Pompey; and seeing his men afraied in such sort, that they durst not fight; ran alone into the midst of his enemies: and hauing receiued in his shield about two hundred shot, sustained the brunt, till such time, as his men for shame, and feare of him, came to succour and reskue him. And after this maner, their first euill prognostication put them in danger of death: But the second, made them both to die outright. For Apollodorus fearing the force of Alexander, and of Hephæstion; Pythagoras, (who was a great diuiner) after Apollodorus had made sacrifice, hauing beheld the entrailles of the beast that was sacrificed, bad him that he should not stand in feare of them, for both of them should die within a little time. And after that Hephæstion was dead, Apollodorus fearing least some should praetize the death of Alexander, reuealed vnto him the prognostication; whereof he made but a sport, and demaunded of Pythagoras, what was signified by that which he had seen; who answered him, that it betokened death: whereat laughing as afore, he praised Apollodorus as his friend, for that he gaue him warning; and the diuinour for the confidence and assurance which he had in his art. The like almost hapned vnto CESAR as he went vnto the senate, where he was slaine; for when it was told him, that his infortunate sacrifice signified death; he answered, that the like befel him, when he was in Spaine: the diuinour then replying, that he was then also in great danger; and that now the signes were more mortall, then they were then; to shew, that he had some confidence in the diuinour; he set him to sacrifice againe, till such time as he saw, that he tarried out long in doing thereof, and then all angry he went into the Senate, where he was slaine. The like hapned also to ALEXANDER, coming back with his armie out of the Indies into Babylon; for as he drew neere the Citie, the Chaldees warned him, that he should forbear for that time to enter into the Citie; to whom he answered, reciting a verse to this effect; *Who is the good deuinour, that thinketh well?* Afterward being admonished by the Chaldees, that if (whatsoever befell) he would needs go into the Citie with his armie, he should not turne his face toward the West; but should go round about the Towne, turning on the East side; he was content to please them therein: But finding a marsh in his way, that hindered his passage, being angry, and mocking at them, he turned towards the West, and went into the Towne: out of which being afterwards gon forth, and come

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in a boat on the river Euphrates, and after on that of Pallacora, into which Euphrates falleth, to certaine great lakes which are at the mouth of these two rivers; in such sort that they make the land of Assyria almost all navigable; purposing to inclose the mouth of those said rivers with a wall; he iested (as is said) at the prognostication of the Chaldees; because he was come out of the citie, and had navigated safe, and sound: But nevertheless, being entered into it againe, he ended his daies there shortly after. So happened it vnto CESAR, who meeting in the morning the verie same day that he was slaing with the diuinour, which had foretold him that he should not escape the day of the Ides of March; said to him laughing, that the Ides were come; and yet notwithstanding, he was slaine the same day. By this meanes both of them made no account of the prognostications; and yet towards the prognosticatours they shewed not any anger: and died both according to their prognostications. Moreover, they were both verie studious of vertues and of the sciences; both in the Greeke, Latine, and strange languages: ALEXANDER took paines to vnderstand the learning of the Brachmanes, who are reputed the most learned amongst the Indians; as the Magis are among the Persians. CESAR also going thorough the kingdom of Egypt with Cleopatra, laboured to vnderstand, & to know the sciences of the Egyptians: whereby he afterwards ordered many things wisely at Rome. For the course of the year which was it ordained (by reason of the odde monethes and daies called *Intercalares*) because they took it according to the course of the Moone, he altered it by the course of the Sunne, as did the Egyptians. It hapned also vnto CESAR, that none of those which conspired his death escaped; but were slaine all by his successeur as ALEXANDER had also done to them that had slaine his father.

A COMPARISON OF IULIUS CESAR

and Augustus; with Romulus, and Numa;

AS ROMVLVS had many troubles in the founding of Rome, and was entangled with many warres, being constrained to fight with those that opposed themselves to the foundation of his Towne; And then NVMA succeeding, had leisure to assure the increase thereof: So IVLIVS CESAR, having obtained by many trauciles and dangers the Monarchie that he so much desired, and so earnestly affected, he left it to OCTAVIAN his nephew, and here troubled with partialities, who had meanes to confirme it, in fiftie and six years which he reigned; and to establish the Countrey in great concord, causing the Temple of *Ianus* to be shut after the battaile at Actium, as it had bin in the time of Numa, that all Occasions of warre might be extinguished, and quenched.

A COMPARISON OF IULIUS CESAR and Augustus; with Romulus, and Numa;

A COMPARISON OF ROMVLVS

with Cyrus, Theseus, Arfaces, and Semiramis; who founded Cities, and kingdomes, or Monarchies.

AS CYRVS presently after his birth was exposed vnto beasts to be deuoured, and left in the midst of a forest, where a bitch gaue him suck; and was after saued by a shepherd: so was ROMVLVS also cast forth; and suckt a sheewolfe; and was fed by a woodpecker: till such time as the shepherd Faustulus had found him, and caried him home in safetie. And in like maner, SEMIRAMIS was left in a desert place, full of rockes, where shee was fed by the birdes for a season: and afterwards found by the shepherds, which nourished and brought her vp. THESEVS and ROMVLVS were begotten by stealth, and not in lawfull marriage; and it was bruted of them both, that they were borne of the seed of the Gods: founding the two noblest Cities of the world; thone *Rome*, the other *Athens*. SEMIRAMIS also, who founded *Babylon*, was begotten out of lawfull marriage. And as ROMVLVS whiles he spake vnto the people, vanished away sodainly; and it was giuen out, that he was taken vp into heauen, and that from thenceforth in steed of a good king, he would be a gracious god vnto the Romans: So SEMIRAMIS, hauing giuen commaundment to all the gouernours of the prouinces of the kingdom of Assyria, that they should be obedient to her sonne; as to their king, she vanished sodainly: and it was beleeued, that she was translated among the Gods. The people of Rome buylde a Temple vnto IVLIVS CESAR, neer vnto the place where his body was burned, after his death: and worshipped him as a God: thinking that the Comet which arose then, was his soule translated into heauen. And if it were lawfull to mingle trueth with fables, and diuinitie with humanitie; MOSES (which receiued so much grace and fauour of GOD, as to speak vnto him, and to be chosen to bring the children of Israel out of the miserable bondage of Pharaoh, and to giue them the Law, and forme of liuing) he was soone after his birth exposed in a basket of bulrushes, neere to the river Nilus, and after miraculously saued by the kings daughter; who brought him vp, and adopted him as her sonne: And when he died, and was buried, his sepulture was neuer afterwards knowen of any. God by the mouth of his Prophet *Esaie*, calleth CYRVS, who founded the kingdom of Persia, his king, two hundred years before he was borne: promising to hold his right hand, and to helpe him to take the strong Cities; to subdue mightie Nations; and to humble the kings of the earth: And chose him amongst all the Princes of the Gentiles to reedifie the Temple of Ierusalem: and to restore the people of Israel to their Countrey, wherence they had bin driuen out a long time. ARSACES having conquered and established the kingdom of the Parthians, was no lesse celebrated of them, then Ninus and Semiramis of the Assyrians; Cyrus of the Persians; Alexander of the Macedonians; Romulus, Iulius Cesar, and Augustus of the Romans. In remembrance and honour of

whom, the succeeding kings which reigned in that state were called of his name *Arsacides*, as the Romain Emperours are called *Cæsars*, and *Augustus*, in the honour and memorie of Iulius Cæsar, and Augustus.

A COMPARISON OF THE ROMAIN
warfare, with the Parthian, Carthaginian, and Assyrian.

THE militarie exercise of the Carthaginians was principally in matter of the sea; By reason whereof they made little reckoning of footmen; but gave some order for horsemen: because they were served by strangers, and mercenaries. The Parthians used not any footmen, neither fought in any order; but by skirmishes confusedly, and vncertainly. On the contrary, the principall force of the Romaines consisted in their footmen, and they fought close in rank and order; neuer forsaking that place wherein they were appointed: resolute to overcome, or to die. The great champagnes and large countries, which the Parthians inhabited far from the seas, and where there are but few rivers, being far distant one from another, were verie fit for their horsemen to run swiftly, from one side to thother: Where on the contrary, the Romaines being laden with armes, could not keeping their order, make hast without damage, in such places where they found neither vittailles nor waters. Who by militarie discipline and exercise surmounted the multitude of the Gauls, the greatnes of the Germans, the strength of the Spaniards, the riches and cauteles of the Africans; the wisdom and subtilties of the Grecians: albeit they were lesse in all things then these Nations, saving in the art, and exercise of warre. And having gotten the seignorie of a great part of the world, when their Empire was mounted vp to the highest of the wheele, in the time of Augustus; it began then to turne, and to go downwards: when the Citizens of Rome were left out of the hostes which the Emperours gathered; and that they relied on the force of the mercenaries; and of such as they had before overcome. And howbeit the great vertues which were in Augustus, and his good wit, preferred and upheld the Maiestie of the Empire, as long as he liued; yet his successeurs learned of him to intertaine others in pay, besides the Romaines; as Gothes, Lombards, Germans, Frenchmen, Spaniards, and others; whereof came the ruine of Rome: for asmuch as the Emperours following kept an host of strangers, called the *Pretorian*, neere the walls of the Citie of Rome: which manner, albeit at the first it seemed for their advantage; yet in the end it was their overthrow. For this number of souldiers disposed of the Imperiall dignitie at their pleasure; being armed in the place against naked, and vnarmed people. Also the other armies which were in Gaule, Germanie, Pannonie, Suria, Africke, and elsewhere, would be of authoritie; whilst thone of them named one to be Emperour, and another named another: in somuch that there were sometimes two or three pretiding at onetime: who thinking ech to consume the other, consu-

consumed the Empire; which had cost so much in the obtaining. But considering that almost all the Emperours were of strange Nations; as also the souldiers which had created them: that made them to care lesse for the conserving of it, then if they had bin borne of the Citie. Then aswell those which were elected Emperours, as they which had chosen them, marched against the Citie, with the same mind, as they would against their enemies: doing in these changes many spoiles and murders; aswell on the Emperours themselves; as on the Senatours, and other great persons. Whereas if the institution which the Romaines had, in the time whilst their vertue liued, had bin still maintained, (which was to make their warres with their owne people, and not to hire strangers; nor to admit their neighbours or allies into their campe in greater number then they were themselves) their Empire had not bin divided; neither transported out of their hands: neither their Citie many times destroyed and abandoned, as it hath bin. For by maintaining their former manner of fighting, they should haue avoided all these inconueniences; and haue comen alwaies happily to a good end of all their enterprises: as they did as long as they were served of their owne Citizens.

Moreover, the Romaines failed greatly in the intertaining of their ordinarie armies; and prolonging of general militarie charges: which fault was a great furtherance to the overthrow of the common wealth, and destruction of the Empire. But the kings of Assyria changed euery yeare their armies; and their Lieutenants generall: providing wisely by such changing, that the souldiers and Captaines, could not so readily vnite themselves one with the other, to conspire against them. For the people that are continually exercised in armes, and hardned vnto labour, are more courageous; and the Captaines which command alwaies ouer the same armies, make them partial to themselves; and draw them oftentimes from the obedience of their common wealth, or the seruice of their Prince: as it hath bin discomfited more at large before, speaking of the Assyrians.

Besides, they yet made another fault, no lesse then the former: changing the simplicitie of the Romaines, into the proud ceremonie of the barbarous kings. For whereas the first Emperours accomodated themselves to the Romaine libertie, not differing from other Lords, but by authoritie, and obedience which was borne towards them: went vnto the warres; conducted their armies; conquered Countries; tooke fortresses; bearing all traualles indifferently with their men of armes; whom they called fellow-souldiers: the later thinking, that to liue in delights and idleness, was the soueraigne blisse and happinesse, shut vp themselves in their pallaces; and separated themselves as much as they could from the sight of men; seeing and hearing little; making of themselves Gods inuisible, or seldom seene; and would be worshipped for such; to the end to be more venerable, after the manner of the kings of Assyria, Persia, and Parthia: and tooke a crowne of lawrel, a diademe of gold, a seat and scepter of Iuorie, hose, girdles, and other apparell laden with precious stones; and going forth in this pompous habite,

emironed with xxiij. Lightours with fagots, and axes, and with the traine of their prætorian souldiers; they caused a torch or firebrand to be caried before them, and gold sand which was brought from far, to be sowed in their way where they should passe; disdayning to touch the bare ground, whereon other men did tread: In such sort, that desiring to seeme more then men, they became lesse then men; their arrogancie on the one side making them odious, and their cowardize on the other side contemptible: and by the cuill opinion which was held of their life, and little power, they gaue occasion to men to conspire against them, to kill them, or drue them away.

A COMPARISON OF THE LEAR-

ning, and other knowledge of the Romaines, with that of the Greekes, Egyptians, and Chaldees.

HAVING compared the Romain power, and warfare, with the most famous of the former Nations: we will after the same maner also compare the *Learning* of the Romaines, with that of the Greekes, Egyptians, and Chaldees. As learning then came first from the Barbarians to the Grecians; and from the Grecians to the Italians; by occasion hereof the Italians in the deep sciences, haue alwaies vsed the inuentions of strangers: or if of themselves they haue written any thing, there hath bin but little soundnes therein. PLINIE writing his natural historie, put his trust in those autours, of whom he receiued the matters: without verifying of them. CORNELIVS CELSVS a man of reasonable vnderstanding, hauing written of all sciences, hath onely caried away this praise, to be reputed to know all things: and in that which he hath written of Physicke, there is nothing to be accounted of, but the Latin, such as was in his time. The most that is praised in SENECA is, that he sharply reprehendeth the vices; showing himselfe for the rest little Methodical; and somewhat negligent in those matters which hee handleth: relying on such as gathered them; for the trueth of them. CICERO, who boasteth that he hath ioynd Philosophie, and eloquence of pleading together (which no Grecian had done before him) he is reckoned a better Oratour, then a Philosopher: hauing handled certaine places of philosophie rather for ostentation, then for doctrine or institution. And MARCVARRO (who is held the most learned of the Romaines) began Philosophie, more to stir vp others, then to instruct them: as the same Cicero witnesseth.

VIRGIL aduowing the Greekes to be better Oratours, Poets, Painters, Statuaries, and wrestlers; and the Chaldees, and Egyptians better Astrologers, Geometricians, and Arithmeticians; and that other strangers did excel in other disciplines: he affirmeth, that the true art of the Romaine is, to subdue the proud; and to be pitifull to those that submit themselves.

Cicero

Cicero speaketh more brauely, not consenting to make the Latins equal with the Greekes and others: but preferreth them in many things, as in the preface of his Tusculans, where he writeth thus. My Iudgement hath alwaies bin that our men either haue of themselves better inuention then the Grecians; or haue bettered whatsoever they borrowed of them: for we haue their maners, and fashions of life, their domestical, and familiar affaires better; and seeme tier ordered. And touching the common weath, our auncestours haue framed and gouerned it with much better Lawes and institutions. What shall I say of warfare? in which vertue our men haue much excelled; and yet more in good discipline. In regard of other things which they haue gotten by nature, and not by learning; they ought not to bee compared neither with the Greeks, nor with any other nation. Where was euer such grauity, such constancy, such courage, honesty, faith, and such excellent vertue in all kinds, as may be compared to that of our auncestours? Greece surmounted vs before in learning; and all kind of knowledge: wherein it was easie to ouercome such as made no resistance. For the Poets being the most ancient in learning amongst the Grecians (considering that Homer, and Hesiodus were before the building of Rome; and Archilochus in the raigne of Romulus) we haue Poetrie more lately. For about foure hundred and ten yeres after Rome was built, Liue published a comedy, when C. Claudius the son of him that was blind, and Mark Tuditan were Consuls; a yere before the birth of Ennius: who was ancienter then Plautus and Nenuius. The Poets then were but of late knowen, and receaued of vs: although it bee written in the originaries, how people being at the table, were wont to sing to the flute the vertues of renowned parsons. Notwithstanding the oration of Cato sheweth that this thing was but of small account; wherein he reproched vnto Marcus Nobilis that he caried with him Poets into his prouince: because this Consul had Ennius with him into Etolia, as we know. Wherefore by how much the lesse honour they gaue vnto Poets; their studies were so much the lesse. But this notwithstanding; if any endewed with great wits haue given themselves therunto, they haue no lesse answered the glory of the Greeks. If Fabius a man of great nobility had bin praised for painting wel; it is to be thought ther had bin amongst vs many Polycletes, and Parrhalies. Honour nourisheth arts, and all are stirred vp to study with glory; and those things alwaies remain vntouched which of al men are reposed. The Greeks esteemed much of the knowledge of singing, and playing on Instruments: wherefore it is said that Epaminondas (in my opinion the first man of Greece) could very wel play on the Lute. And Themistocles some yeres before hauing refused the harpe, was accounted the more ignorant: Then the Musicians flourished in Greece, and eueric one learned Musicke; and he which was ignorant therein, was accounted the lesse learned. Geometry was in great honour amongst them; and therefore there was no thing more respected, then the Mathematickes: But wee haue moderated these arts by the vility of numbring, and measuring. On the contrary wee haue estoones receaued the Oratour; howbeit not learned

learned at the first; yet apt to speake: and afterwards learned. For it is written, that Galba, African, and Lelius were learned; and Cato studious, who was before them. Then Lepidus, Carbo, and the Gracches. And finally coming to our age; we haue had such store of learned men, that we yeeld not much, or rather nothing at all, to the Grecians. Philosophy hath bin omitted vntill this time (hauing not yet receaued any light from Latin letters) which we must beautifie, and bring to light: wherein we ought to take so much the more paines, because it is said that there are many Latin bookes written inconsiderately, by good and honest parsons; but yet not sufficiently learned.

The same Cicero in his fourth Tusculane; As in many places (saith he) I haue accustomed to admire the good wits and vertues of our men; so I chiefly admire them in these studies: which being very lately desired of them, haue bin transported out of Greece into this Citie. For the auspices, ceremonies, comices, appellations, counsailes of the fathers, the orders of footemen, and of horlemen, and of the whole warfare being from the beginning of the citie by royall lawes, and institutions diuinely ordained: Surely then when the common wealth was deliuered from the domination of kings, it made an admirable increale, and an incredible course in all excellence. Considering then the studies of learning; many reasons make methinke that they haue also bin brought from else-where: and not onely bin desired; but also conferred, and refined. How many and what excellent Poets haue here bin in a little time? and what Oratours? In such sort as it appeareth that our men haue easily attained to all things when they haue bin desirous of them. The studie of wisdome hath bin of auncient time amongst them: Yet doe I not find any that may be called wise-men before the age of Lelius, and Scipio. While they were yet but yong, I see that Diogenes the Stoick, and Carneades the Academicke, were sent Ambassadors by the Athenians to our Senate; and how that neither of them before had handled any publick affaires; and thone was a Cyrenian, & thother a Babylonian: and that they neuer had bin take out of the scholes & chosen vnto this charge; if at that time there had bin any learning in those that were chief of the citie. Who writing in diuers professions, some of them handled ciuile Lawe; others made Orations or Histories, representing the doctrine of good life; the most venerable of all others: and more by example of liethen by writing. Then in this true, and elegant Philosophy (which began in Socrates, and hath remained amongst the Peripateticks and Stoicks, which say the selfe same thing, but after a diuers maner, and the Academicke endeavouring to decide their differences) there are not any Latin writers; or if there be some, they are but a small number: as well by reason of the greatnesse of the matters; as of the hinderances of men; or because they thought them not to bee approved of the ignorant.

A C O M-

A COMPARISON OF THE LATIN authors, with the Greeke; and namely of Cicero with Demosthenes.

Quintilian who came after Cicero, comparing the Latin authors with the Greeke: First touching Heroicall poeie, he giueth the seconde praise vnto Virgil, singularly admiring the happie, and easie naturall vaine of Homer; and in Virgil his diligence, and curious ymitation. In an Elegie he liketh wel of Tibullus and Propertius, whom hee compareth with the Greeke Elegiacks. Concerning the Lyrickes, he accounteth Horace the chiefe of all the Latins, and almost alonedeseruing to be read. He confesseth, Pindarus is not ymitable. That the Latin Tragedie attaineth not to the grauity of Sophocles, and Euripides. And the Comedy yet lesse to the Attick grace, and eloquence. No Latin Poet hath made any Iambicke or Dithyrambicke worke. The Satyre is altogether Latin.

The Latins were happier in Historie, then in Poesie: Salust being nothing inferior to Thucydides, and Liuius to Herodotus.

But touching Eloquence Cicero maketh this iudgement of Demosthenes, and himselfe. Demosthenes perfecteth many things; and I begin them. You may iudge that he is able, and that I am willing: and that he declareth himselfe according as the matter requireth. But he was excellent, and succeeded vnto excellent personages; and there were many great Oratours in his time. Wee should haue done very much in comming in any sort to that which wee pretended, in the place where as Antony thought, neuer any eloquent man had bin heard.

It is certaine that these two Oratours, were very like in their Inuentions, and dispositions; keeping the same order, and the same maner of diuiding, preparing, and prouing: But they were different in elocution, and in affections. One is more strickt, the other more abundant: The one concludeth in fewer words; Thother disputeth more at large. Thone is more sharpe; and the other for the most parte graue. One can take nothing from thone; nor add any thing to the other. In brieue, there is more diligence in Demosthenes: and more nature in Cicero. It was forbidden in Athens to vse any proemes or epilogues; and it was not lawfull in peroring to moue affections; By reason wherof Demosthenes herein is inferior: But the Greeke tongue which he vsed, is richer and pleasanter then the Latin.

Moreover he that would enquire what personages they were, and howe they liued; he shall finde their liues, and fortunes very like. First of al, both the one and the other came from meane place, to great authoritie. They were both banished their cities; and after called backe with great honour. They vnderooke quarrellies against mightie Lords; into whose hands they fell: and died with the libertie of their Citizens. The excellent Poets liuing at rest and solitarie, being remoued from publicke affaires, haue ended more happily.

THE SEVENTH BOOKE

happely. But besides their foresaid similitudes, and differences; I finde that Demosthenes employed wholly al the fence and science which he had either of nature, or gotten by art of Rhetorick; and that he surpassed in force, and vertue of eloquence all the Oratours of his time; and in grauitie, and magnificence of stile, all those which wrote onely for shewe, and ostentation; and in exquisite art, and diligence, all the Sophisters of Greece, and the Masters of Rhetorick. And that Cicero was as well seen in many sciences, as a statesman might be; being often employed in priuate, and publicke; ciuile, and criminall affaires: as may be known by many Philosophicall bookes which he hath written of his owne inuention; after the manner of the Academicke Philosophers: and seene by his Orations; in which he sought occasions, as he went, to show that he was learned. Also in their stiles may be found some shadowe of their natural disposition; for the stile of Demosthenes hath nothing tending to sport or mirth; but is euery where stricte, and there is nothing in it but pricketh to the purpose, fauouring of great trauaile, with austerity and sharpenes of nature: whereas Cicero vsed oftentimes to iest, euen almost like a lesser or pleasant companion; and turning in his pleadings matters of consequence into game, and laughter, because it came somewhat to his purpose, he sometimes forgot the dutie belonging to a personage of grauity, such as he was. Moreover, one may see in their workes and compositions, that the one speaketh soberly in his owne praise, so that none could take offence thereat; and neuer but on iust occasion, in regard of some matter of consequence; and is otherwise very modest and sparing to speake of himselfe: Contrariwise the vnmeasurable repetitions of the selfe same things which Cicero vsed commonly in his orations, showed an excessiue desire of glory. And moreover he praised not only his owne deedes, but also the orations, which he had written or pronounced: as if he had bin to contest with some scholasticall Rhetorician; and not to redresse and reforme the people of Rome. For to desire glory for his faire speaking, or (which is worse) to beg it, is an act of a base minde. And therefore in this part, we must confesse that Demosthenes is more graue, and more magnanimous: who himselfe said that al his eloquence was, but a rote gotten by long exercise; which had yet need of Auditours that would heare it patiently: and that he esteemed them foolish and impertinent (as indeed they are) which glorifie themselves.

THE ROMAINE KNOW- ledge in Lawe.

Concerning the knowledge of the LAWS (which held the second place in Rome next after eloquence) it hath bin wholly Romain, and Italian. For in other wel ordered countreyes, and common weales it is not found that there were any that made, onely profession of ciuile Law. The Athenians, and Lacedemonians (from whom the Lawes were brought vnto Rome) neuer vsed any such: neither the Egyptians, Assyrians, Persians, Carthaginians,

OF THE VARIETY OF THINGS.

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nians, Macedonians, Parthians, and others whose signiorities were mightie and wel gouerned.

The helmen vnderstanding the rights and customes, which particular men vsed in the ciue, and the stiles of pleading; they gaue counsaile touching meane matters, and showed how causes were to be handled, and Processe to be sued out; the manner of prosecuting actions, of proposing exceptions, demanding delais, licences, and defaults; framing of complaints; answers, replies, saluations, aduertisements; of making inquestes, and informations; iudging definitiuelly; and executing of iudgements: whose authoritie came to be so great at Rome, and throughout Italy that there was made no testament, obligation, bargain, transaction, contract, rescission, or other deed of importance, without communicating of it to them. And they came not onely to them about cases concerning the ciuile Law: but also for all affaires, and ducties. They gaue counsaile to the Emperours, to the senate, to the assemblies of people, and in their friends causes: They were called on, and vsed both in peace, and war. By reason whereof they were called *Prudentes* wise men; and there art *Iurisprudentia*, the wisdom of the Lawe; for as much as their profession could not be conducted without great wisdom: without having seene, heard, red, and known much; without knowledge of antiquities; without vnderstanding the common disposition of mankind; the nature of right, and of equitie; without obseruing the manners of many nations, and especially of their owne. They wrote infinitely in their professions; their bookes being abolished by the Emperour Iustinian; after he had caused the Pandects to be gathered that are yet remaining. Which hath bin a great losse both to this art and to the Latin tongue; none of the auncient writers being left but certaine ragges, and shreds euill sowed together, and disposed. Their true office was to expound the meaning of the Pretorian edicts, constitutions of the Senate, decrees of the people, ordinances of princes, and other lawes, to show the reason of each of them; to aduertise which of them ought to be kept, or renewed, or abrogated; according to the times, places, persons, and other circumstances.

A COMPARISON OF THE LATIN tongue, with the Greeke.

Al the Latin authours haue complained of the want of their tongue, confessing it to be poore in respect of the Greeke: in the which more persons had written & of mo things. Cicero in his *Tusculanes*, sayth that the Greeke tongue is richer then the Latin; & in his first *De finibus*, that the Latin was so far from being poore, that it is richer then the Greeke: albeit that writing of philosophy, he findeth enough to do to make new words correspondent to the Greeke, peculiar to euery art, or speculation; & affected by the philosophers: being the first, or at leste he that hath inuented most; turning some by translations, & others in such termes as he could. Theodore Gaza (a Greeke by nation,

but

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but very well seene both in the Greeke, and Latin tongues, as any that hath bin sicence the restitution of learning) affirmeth that the Latin tongue is sufficient to represent euery Greeke word and sentence; and that they which cannot tourne the Greeke into Latin, doe indeuour to shadowe their ignorance by the poorenes of the tongue. Notwithstanding Quintilian doth not dissemble that (scitlice whereinto the auncients were false, by the scriptu-
pious leueritie, which they vsed in their speech: And without difficultie acknowledged the Latin, to bee rougher in pronounciation; and harder to ioine or deriue wordes: wherein the Greeke is happy and pleasant. The Greeke, and the Latin, haue their fillables long and short; and verification alike: which other tongues haue not so well. The Greeke hath articles; and the Latin hath not: but vseth names without any welt or garde (as one may say) or any kind of addition: and we must not meruaile thereat, considering that Homer (who in verse excelleth all others) put articles vnto few names: as if they were handles for vessels that had need of them, or plumes vpon morions. Cicero in his Oration for the Poet Archias, sayth that the Greeke writings were read amongst all nations; and the Latin were shur vp in very straight limits: On the contrary, Plutarch in his Platonickall questions affirmeth that in his time, almost all the world vsed the Romain language: The Cardinall Adrian, who hath written of the Latin tongue, giueth it foure times, the most auncient, the auncient, the perfect, and the vnperfect: fetching the most auncient from the beginning of Rome, to the time of Linus Andronicus; and the auncient from this Linus, vnto Cicero, in whose time it was perfect; And the vnperfect, after Cicero, for incontinently vnder Augustus it began to lose his naturall puritie, and elegancy; and perished by little and little with the maiesty of the Empire: Till at last they left speaking it, & in steed thereof succeeded the Italian, which is spoken at this day. Likewise the Greeke flourished; with the learning and power of Greece, till the time of Philip, and Alexander: when it fell from his natural propriety, and elegancie: diminishing from that time forward with the liberty of the country:

and engendering by proces of yeres the vulgar Greeke of this present, being mingled with the Romaine, Turkish, and Arabian: si-

thence that the country hath bin possessed by the
Turkes Mahometists: whereof we haue
largely spoken in the discourse
of Tongues:

The end of the Seventh Booke.

OF



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OF THE RELIGION, POWER, KNOW- ledge, & other excellence of the Arabians, or Sarazens, and other Mahometists.

The Eighth Booke.

AS the progresse which armes, learning, and pietie, haue had hitherto, hath bin summarily declared in the two last bookes: hence forward shall be another proposed, of the religion, power, knowledge, and other excellence of the Arabians or Sarazens; which requirith no lesse deduction then the former. In the meane time whiles the Empire was afflicted by the barbarous nations, and Christendome troubled with heretickes; the Sarazen transported to them selues the honour of armes, and of learning. For whereas the church, deuided by the Arrians, Nestorians, Manichees, Donatists, and Pelagians; had lost much of her integrity: Then the Empire in the East being vexed by the Persians, in the West, and South, by the Gothes, Vandales, Alanes, Hunnes, and Lumbards; and consequently the light of learning extinguished: in such a confusion the people grieved, and wearied with so many troubles; harkned themore easily vnto Mahomet, when he began to publish his law. Which was so plausible, in hatred of the former contentions, that it was estoones receaued into many regions. In so much that the followers thereof haue by succession of time possessed both Asia, and Africke, and a great part of Europe, making them selues Masters of the best Countries of the world; out of which they banished the ghospell, to giue place to their Alcoran: which the greatest part of mankind now followeth; speaking the Arabian tongue in the affaires of religion, and the disciplines, euen as Latin is vsed in these partes. So hauing ended so many conquestes, and subdued, innumerable nations, they applied their selues to learning; becoming by the quicknes & sharpnes of their wits: very learned in philolophy, Physick, Astrology, Geometry, & other arts. By meanes whereof they got in their tourne great reputation, in the exercise of armes, & knowledge of learning. And as that vnmeasurable power of theirs extended into diuers countries; so haue they had many valiant Captaines and famous princes for the conduct of their affaires. But there is none more renowned then MAHOMET, the author of the Alcoran, and founder of the Sarazen Empire; who being borne of an obscure, & poore parétage, came to great riches, power, & authority, making himselfe the law-giuer of mankind; & making the people beleue, that he was the prophet and messenger of God. His successors were Eubocara, Homar, Odmen, Hali, Alharen, Moau, Iesid, & the Caliphes, who prospered merueilously in a little time with those beginnings which Mahomet had given them; spreading far & wide together with their dominion, the Arabian language, & religion: aboli-

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thing in those countries which they conquered, the Greek, Latin, Punick, & Persian: which was a wonderful strange mutation. And as they haue bin excellent warriors; so haue they bin no lesse studious, & learned. For they haue had Auicen, a man most learned in thir *Theology* and in all sciences: Auerrois, an expounder of Aristotle, whom those of his time, and which haue come after him, haue had in such admiration, that they haue almost equalled him with Aristotle himselfe, giuing him by excellency the name of the *Commentator*: Auenpace, Algazel, Benbitar, Abaren, and Siphac *Philosophers*: Mesue, Rasis whom they cal Almanzor, Serapiō, & Zoar Iurnamed the wife, *Physicians*: Albumasar, Auenzoar, Gebber, Alpharab, Albragan, Hali, & Rodoon, *Astrologers*. All which flourished almost at one time, & haue bin followed by many others, as Persians, Syrians, Egypitiās, Afriecans, & Spaniards writing in the Arabian tongue: which remaine vnknown to vs by ignorance of the tongue, & diuersity of their religion. They say that *Rhetorick* is not needful, because that nature plainly, & in few words declareth her conceits: & albeit they haue (as other nations) many *Historiographers*, yet they make but smal account of histories, especially the Turkes, saying that men dare not write the truth of princes while they are liuing, and that after their decease the memory of them is lost. There are few *architects* amongst thē, because they giue not thēselues much to building, the most part of them dwelling vnder tents & pauilions. The others build no houses about one story in height like to doue-houses, as in Turkie, mocking at Christiāns that are so curious in their houses, as if they were to dwell in them perpetually: or if they do build, they are temples, bridges, stoues, baths, hospitals, & other such like publick edifices: caring little for the priuat, which they comonly make of wood, & of earth, & seldom of squared stone: such vanity being reprobated by their Law. They haue yet fewer painters, statuaries, cutters, grauers, & caruers of images, for feare of Idolatry (which they abhor) detesting by reason therof the pictures & counterfeits of all liuing creatures. They haue Poets enough, which paint out their amorous passions, & such other fantasies. The *Alcoran* it selfe is writtē in meeter, & is altogether poetical. On which is grounded not only their religion, but their politick gouernment, Iustice, & warfare is ruled thereby. Wherefore al *Talisman*, *Basis*, *Subsis*, *Cadis*, & *Cadileques* are bound vnderstand it, & as neer as they can to accomodate their sentences therunto. The princes themselues haue *Muphis*, & *Patriarches* neer vnto thē, to take heed to their decrees, & ordinances; & to repeale them if they be found repugnāt to their religion. For other things, they folow the laws of the *Sultans*, & the customes of the country, by reason whereof they haue no other ciuill law, nor Lawiers. The christiāns which haue writtē against Mahomet, do cal him a diabolical magician, a liar, a deceiver, & say that he was the son of a Pagan, & borne of a Lew, a theefe, a whore-monger, & a cunning contriuer: an idolater of religion; poore of fortune; presumptuous of vnderstanding; ignorant of learning; & renowned for villanies. That at his beginning he was a Marchant, & a driuer of Camels; & afterwards being enriched by the marriage of a rich widow, became a Capitaine, & had charge of the Arabians vnder the Emperor Heraclius. In which seruice he found means to get him power and

and authoritie. For whereas the foure thousand Arabians, which serued Heraclius had required to haue the military garment giuen them, as well as to the other men of war; an Eunuche who was Treasurer at this vnhappy time answered them, that the garment which was reserued for the Romain Souldior ought not to be giuen to dogges. Which they taking in scorne, fel to mutinie, and with the same disdain censured the rest of that nation. To whom Mahomet Ioyning him selfe prouoked them farther, and confirmed them in this rebellion. Then was he chosen the chieftaine by one parte of them, as in seditions they are wont to be chosen, that support the multitude in their euill counsels, and blame their superious. Many despised in him the basenes of his flock, and pouertie of his former life. But to warrant himselfe from this contempt (as it is easie towards the simple, and ignorant multitude,) he vsed from that time forward a pretext of diuinity in his actiōs; calling himselfe no more a Capitaine chosen by military fauour, but the prophet and messenger of almighty God: to tend that vnder colour of this imposture, al men should obey him the more willingly. And whereas he fell oftentimes of the falling euil, to excuse himselfe of this disease, he affirmed that the Angell Gabriel spake vnto him, and brought him the Law: which he published, as spoken by the mouth of God, and reuealed from aboue; albeit it be full of iniquitie and of lies. He gaue men to vnderstand that God first sent Moises vnto mankinde, then IESVS CHRIST with miracles, and because they had not obeyed him, that he sent at that time Mahomet with strong hand, to the end that such as were not moued by miracles should be constrained by armes. And that the Mosaiscal, and Christian law being to rigorous, he was sent to soften them, by the publication of more easie precepts. That there should come no other messenger, and that he was the last, that was foretolde by Christ in the gospel. And so hath established a new sect and most pernicious, mingled of the old, and new testament, whereof he hath peruered many places, endeavouring to subuert the holy Trinity, and to abolish the diuinity of Iesus Christ, and the misteries of his death, passion, and resurrection.

But those of his side, which wilbe called *Musulmans* doe speake much otherwise, and do exalt him infinitely: as the most excellent parsonage of the world, hauing maliciously inuented many lies of his pretended excellency, to make him the more admirable, and to drawe the more people to his beliefe. Amongst others they haue dreamed of a prophetical light, which appeared first in Adam, then was continued from prophet to prophet, vntil Mahomet: shyning in their faces euen as the sun in faire weather, and the moone when it is full. That as soone as a new prophet was conceited, it passed from the husband to the wife, and the child borne of her; and remained with him, til being waxen great he had ingendered another. As soon then saith he, as Adam was created, as he stood vp his braine shaked, and made a noise as the leaues do which are shaken with the wind; and that Adam wondring thereat, God said vnto him; The sound which thou hast heard, and whereat thou meruailest, is the signe of the prophets, and messengers which shall preach my commandments:

mandements: and therefore thou shalt take heed, that the same seed of light be not pur, but into a cleane wombe. And when he had ingendred Seth (who is the father of the prophets, and the chiefe of the messengers of God) at the instant that light passed from the face of Adam, into the face of Eve, who while she was with child, shined in such sort, that the birdes of the aire, and beastes of the earth, wondered at the beauty and brightnes of her face. Adam himselfe was affonied therewith. Euery day the Angels saluting her, brought her odours of Paradiſe, till such time as shee brought forth Seth alone; because that afore theſe alwaies had two at a burden, male, and female; brother and sister. Seth being borne, caryed in his face the ſhyning of the light, which before his mother bare: which light remained ſtraight betweene heaven and earth, the Angels deſcending thereby vpon Seth, and crying alwaies; *reioyce thou earth worthy of the light of Mahomet: on him bee the praier of God, and the ſaluation.* When his father Adam drew neere to his end, he declared vnto him by his Teſtament the myſtery of the light; and the genealogie of the prophets. Then deſcended Gabriel accompanied with lxx. thouſand Angels, bearing euerie one of them a white leafe, and a pen which ſigned the writing, ſaying that, *His voice was exalted, and that the will of God was, that the order of the propheticall generation ſhould be continued.* So Seth receiued the writing ſigned, and was clothed by the Lord, with a doubled garment ſhyning as the ſunne, and ſoft as the violet floure. They affirmed that this light paſſed after this maner from Adam to Seth, from Seth to Enoch; and from Enoch by continuall ſucceſſion to Noe, and Sem; then to Abraham, at whose birth two lights comming out of the Eaſt, and the weſt, met together in the middeſt of the earth, enlightning the whole world in one: and the Angels were heard ſinging, that it was the light of the Prophet Mahomet, who ſhould be borne of his ſeede; whose word ſhould be in the vertue of God. This light paſſed from Abraham to Iſmael, and from Iſmael to Amofre, to whom it ſeemed, that their grew forth of his loines a tree, whose branches ſhyned, and reached vnto heauen: and that by the boughes thereof there went white men vp and downe. He vnderſtood of the deuinours, that this high tree ſignified a great lignage, which ſhould lighten the earth, and clime vp into heauen. From Amofre it came to Abdamutalib the Graundfather of Mahomet, a perſonage replenished with all vertue; and when there was any drought, as loone as this light ſhined on the earth, it preſently rained there. An elephant proſtrated himſelfe before him, & ſpeaking with the voice of a man ſaid: (Saluation be on you, and on the light that ſhineth out of your reines. Dignity, fame, honour, and victory be on you, and that there ſhoulde procede forth of him a king greater then all the kings of the earth. An other time ſleeping on the ſtone which was placed by Abraham in his Oratorie at Mecha, he dreamed that there iſſued out of his reines a chain parted in foure, on one ſide ſtretched toward the Eaſt, on thother ſidetowards the weſt; vpwards as high as heauen, and downewards to the botome of the depth: and that ſodaynly it was all wound vp together, and then changed into a great herbe,

herbe, greene and flouriſhing, ſuch as was neuer ſeene amongeſt men. That in the meane time there ſtood by him two olde men; towards whom tourning he asked them who they were; and they confeſſed that the one of them was Noe, and thother Abraham, prophets of the moſt high God; and tolde him that out of his reines ſhould come a man, by whome the heauen and earth ſhould belecue, and all nations ſhould be conuerted vnto luſtice and trueth. The Magicians Sorcerers, & deuinours conſpired againſt Abdalle the ſonne of Abdamutalib, and father of Mahomet, for to kill him: becauſe that al their praſtice was to be ouerthrowen by his ſeed: and to him was giuen a Turour, as a defender; who ſeemed as a man, but was none: who perpetually watching ouer him, tourned away al their miſchieuous deuifes. Allo the ſewes conſpired againſt him, and he was preſerued from them by lxx. Angels, which ſeemed men, and were not. Leaving all other women he wedded Emina; and when the time was come which God had foreſeen, and preſcribed, to put finally into the worlde the light of the prophet Mahomet, the voice of the Lorde was heard, ſaying: *The gates of Paradiſe ſhould be opened, and the innermoſt of his ſecrets manifeſted; for it pleaſeth me this night to tranſport the light of my prophet from the reines of Abdalle into the wombe of Emina, and that it come into the world.* This being done, as Abdalle the Iudge and Lord of the Arabians, went vnto the houſe of praier, he perceiued a great light, to lighten from his houſe vp towards heauen: and by and by he dyed; leauing his wife with childe. And within twelue daies after, Mahomet was borne; Then all Idoles ſel, and became blacke. All kingdomes were deſtroied from the Eaſt vnto the Weſt, and not one ſtood vpright. Lucifer was caſt into the botome of the ſea where he remained fortie daies; and with much a doe came out therehence: then calling all his fellowes he ſhewed them that Mahomet was borne; who would take away all their power: and therefore they ſhould determine to corrupt the worlde with hypocriſie, riotouſnes, and pleaſure. At the ſame hower God made it to bee vnderſtood thorough heauen and earth that hee had a faithfull, and happy friend borne vnto him. His mother witneſſed, that in bearing and bringing him forth in her child-birth ſhe felt not any paine at all; and that from aboute there were ſent to nourish him, flockes of birdes, with beakes of Emerauldes, and winges of hyacinth, who liſting vp their eies from the Eaſt toward the Weſt, and looking towards the childe, perceiued that he was almoſt fledged; and helde out his handes, as it were to pray vnto God. There came alſo a man clothed in white rayment, preſenting him with three keies like vnto pearles; which hee tooke, namely the key of victory, the key of the lawes and the key of prophecy: And afterwarde came three perſons with their faces ſhyning; of whome the firſt caried a cawderon of Emerauldes, with foure handles of pearles well appropriated; and offering it vnto him ſaid: *This is the world and his foure corners, Eaſt, Weſt, North, and South.* Mahomet accepting it all it was foretolde him, that hee ſhould commaund ouer all the worlde: And when this man had waſhed him thrice, hee kiſſed his forehead, ſpeaking

thus; *re glad O Mahomet; for that is reserved for thee, which hath bin denyed unto the prophets; which surmountest all in wisdom, and magnanimity: And the key of victorie being especially given thee, thou shalt be without feare; and there shall bee none remayning in the worlde but shall tell of thy name.* And then assembled all sorts of birdes, the cloudes, and the windes, and finally the companies of Angels striving for the nourishment of the child. The birdes said that they were fittest: considering that they could gather fruites from diuers places. The windes, that they could fill him with odours. The cloudes that they would nourish him most conueniently; hauing meanes to impart vnto him the sweetnesse of waters. The Angels being angered said, that there remained nothing for them: But a voice from aboue appeared the debate; declaring that he should not be taken out of the handes of men; and that happie should bee those brestes which should giue him sucke; happie the handes which should handle him; and happie should be his house and his bed. An asse being almost famished with hunger, kneeled downe to worship him; and hauing him on her backe, lift vp her head, and went beyond the others, which had gotten before her: And when as euery one meruailed thereat, the asse answered for her selfe speaking in the voice of man; *thus hath God restored me as I perished, and hath raised me from death to life: O if you knew what I beare: It is the scale of the prophets, the Lord of the messengers, better then all the former friends of God.* Three men caried him vp to a mountaine, and ript vp his belly, without griefe or harme. The first opened him from the brest vnto the nauell, and washed his entrailes with snowe; The seconde cleaued his harte in the midst, and tooke out thereof a blacke graine, saying it was the portion of the deuil; The third clesning the place, made him whole againe. Hee was then thus nourished according to their fabulous saying; and grewe in such sorte, that hee neuer gaue any cause of trouble or griefe to those which nourished him. Seraphim kept him three yeares; and Gabriel nineteene; who gaue vnto him the Lawe in the fortieth yeare of his age; and caried him to heauen: Wherehence being descended, and associated with Eubocara, Haly, and Zaid, hee calleth him selfe the prophet of God; preaching publicklye. And not onely maketh himselfe beleued by his worde; but also by force, (considering that the sworde preuaileth more with people, then reason) fighting often against his aduersaries: in so much that they reckon twentie and two expeditions of his; hauing bin present in person at nyne; and in his life time giuen eighteene battailes in which hee obtained victorie: conquered *Mechu* with the places rounde about; and possessed the rest of Arabia. Then seeing himselfe fortified, hee wrote to the Princes of other languages, as to the King of Persia, the Emperour of the Romaines, the king of Ethiopia, and others; that they would willingly receaue his Law.

They haue forged many other lies of him like vnto these, which I will purposely omit, fearing tedious prolixity: and least in reciting of scandalous blasphemies,

I should offend Christian eares. As touching his death, they say he died of a Plurisie, or of the falling euill, the Lxiiij. yeare of his age: and that hauing foretold in his sicknesse, that the third day after his death he should be caried into Heauen; the people expecting it, kept him so long, that by the stinck of his carion, they were contrayned to burie him at *Medinina*, surnamed since of the Prophet.

Such then was the beginning of the Alger of MAHOMET, that is to say: of his raigne, which endured ten yeares; after the which his followers do reckon their yeares, as we do ours after the Natiuitie of Christ. His parents, and successours (continuing the enterprife) haue persisted till this present, in the publication of that Lawe, by preaching, and by force: making their power verie great; and spreading with their Empire, the Arabian religion, and language, almost in all parts of the habitable earth. Then the Mahometists made at the beginning great conquests, vnder the gouernment of one only Lord called the *Caliphe*, which was king & priest together, hauing the superintendence, and conduct of all their affaires: concerning not onely pietie and iustice; but also armes and reuenewes; all possessions, sacred or prophane; libertie, and bondage; life and death. But as they increased in countries, so they entred into partialities; and while this schisme endured, they created in *Egipt* an other Caliphe: leauing him of *bagdet*, as too superstitious, and rigorous; who excommunicated them, and declared them Hereticks. The Caliphe of *bagdet* commaunded in all the East. And thother of *Egipt*, who diminished his authoritie, had but little lands at the first: But he conquered in proces of time all Barbary; and a great part of Spaine. For the Saracens vnder his obedience passed into Africk; where they tooke Carthage, Maiorca, Minorca; and following their good fortune; marched as far as Mauritania: And still endeavouring to increafe, they passed into Europe, at the perswasion of an Earle a western Gothe, called *Iulian*, who (beeing much moued with the outrage done by King *Rodericke* to his wife) caused them to passe ouer the streight of Sebila, and to come into Spaine: where at their first comming they gaue many battailes to the Visigoths; and in the last slew all their Nobilitie: In such sort, that Spaine came into their possession, all except *Eshire*, and *Biscay*.

The other Saracens sailed into Thirace, and held Constantinople three yeares besieged; which they were constrained to abandon, being consumed by famine and pestilence.

An other time they came into Italie, and hauing seized on Apulia, they ouerran the countrie, as far as the port of Hostia; and entring into Rome, burned the Churches of the Apostles, possessed the coast of Tuscanie, of Prouince, and Languedock; spoiled Genua, Auignon, and Narbona; went into the gulf of the Adriatick sea; where they overcame the fleet of the Venetians. After so many conquests they promised themselves the entier Monarchie of the whole world. For hauing vanquished the East, subdued Africk, ouer-

ouercome Italie; and tamed Spaine; they did not think there were any Nations, or kings on the earth, which durst vndertake to resist them: making account to subdue all others in short space, by the onely feare of their name. Ten yeares after they had bin in Spaine, they determined to passe farther: and taking for a good preface, the request which Eudon the Duke of Aquitaine made vnto them, (thinking to find a better, and fairer countrie) they went to the number of fower hundred thousand into Gascony; carrying with them their wiues, and children, as if they had the victorie already assured. For seeing all things at the first to succeed vnto them prosperously, they became so proud, that they vterly disdained the Christians. They had already ouerrun and spoiled all the countrie, as far as *Tours*; whither being come with their great armie, they were encountred by CHARLES MARTEL, leading the forces of France and Germanie; where he discomfited CCCLxx. thousand; hauing lost but fifteen hundred of his. It is not remembered that the Saracens were euer better chastized; or lost so many braue men, and valiant Captaines: All passed the edge of the sword, euen women and little children. While the Saracens wasted and ouerran the Gaules, two Comets appeared in heauen, for the space of fourteen daies; whereof the one was seen in the morning before the sun-rising; and thother in the euening after the sun was set: which flaming looked towards the North. There remained of these Saracens euen to our time, holding the kingdom of Granada: where hence they were driuen out about a hundred yeares sithence; and cleane banished Europe by king FERDINAND. Others remayning in Africk, and hauing lost their domination, are diuided into many Seignories; and into two sorts of people: whereof thone inhabite the plaines, & the Cities; the other wander continually on the mountaines: They are much fallen from their former power and militarie reputation; and likewise from their excellencie in learning.

A COMPARISON OF MAHOMET

with Lycurgus, Minos, Numa, Zoroaster, Zamolxis, Charondas, Zaleucus, Trismegistus, and other Pagan Lawmakers, or founders of Cities and Empires.

Almost all the ancient Lawmakers, which gaue Lawes and maners of liuing vnto people in diuers Countries, and seasons, sayned that they were sent by the commandement of GOD: thinking by this meanes to giue their Lawes the more authoritie; and to make them be the easier receiued. And they attributed them vnto the diuinitie vnder different names, according to the opinions of the Countries where they were; as Zoroaster the Lawgiuer of the Baethians, and of the Persians, to Horosmades; Trismegistus of the Egyptians, to Mercury; Zamolxis of the Scythians, to Vesta, Charondas of the Calcides, to Saturne; Minos of the Candians, to Iupiter; Numa of the Romains to Egeria; and such other personages: who hauing to deale with rude and rough people, and intending to bring in great nouelties into the

the gouernments of their counties, sayned that they had communication with the Gods: as if that fiction had bin profitable to those whom they made so to beleue. So Mahomet, purposing to giue Lawes to the rude and grosse Arabians, lining for the most part of robberies on the mountaines, made them beleue, that he receiued them from God by the Angel Gabriel; to make them obey them the more willingly.

And as Pythagoras had made an Eagle tame, which was vsed to come downeto him by a certain voice; as the flew in the aire aboue his head: and as he passed thorough the Olympian games, suffered his thigh to be seen; which seemed all of gold; and many such other deuises which are told of him, seeming to be miracles: So Mahomet had tamed and taught a pigeon, which came to eate corne out of his care; which to deceiue the people, he said was the holie Ghost, who inspired him with these precepts. Almost all founders, or reformers of common weales, and kingdomes, going about to bring in new lawes; and maners, seized on the soueraigne force and authoritie; to the end to feare, and to refraine such as would oppose themselves against it: knowing that such alteration could not be made without violence, and force; and that otherwise, they should neither haue bin heard, nor followed: So Mahomet, calling himselfe the Prophet, and messenger of God, sent to giue the Law vnto men, made himselfe beleueed, not onely by word, but also by force; and fought oftentimes against his aduersaries. Lycurgus referred all his Lawes to the warre, and to victorie: And Mahomet all his discipline to fighting, and commaunding; placing the felicitie of man in great power, and largenes of Empire. Pythagoras was of opinion, that the first cause was not sensible, nor falsible, but inuible, & incorruptible, and onely intelligible. And Numa following him, forbad the Romains, to make the forme of God, like to any man, or beast: in such sort, that at the beginning, there was not at Rome any Image of God, neither painted nor molten. And a long time they had not in their Temples any statue or figure of God; accounting it sacriledge to seek to represent heavenly things by the earthly: (as Plutarch saith) considering that it is not possible any way to attaine to the knowledge of the diuinitie, but by the vnderstanding. For the same reason, Mahomet saith, he forbad all images, and figures of things that haue life; not suffering in his *Mosques*, or Temples, any corruptible thing whatsoever: sauing lampes burning on high all in a rank; and mats below to kneele vpon; that comming thither barefoote, they should not hurt themselves with cold.

Solon did write in Greek verse, the Lawes which he gaue to the Athenians; and Mahomet his Alcoran in Arabian meeter, which is altogether poetical. The Assyrians inuented many fictions of their Queene Semiramis, which had built Babylon. The Persians of Cyrus, who founded their kingdome. The Romains of Romulus, who began Rome, and the Romain Empire; to the end to make them more admirable. But the Mahometists haue exceeded the fables of all the rest in their Mahomet; exalting him infinitely: as the most excellent

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excellent personage of the world: and haue maliciously inuented many lies of his pretended excellencie, heretofore rehearsed; to tend to make him more admirable; and to draw the more people to his beleefe.

THE POWER OF THE ARABIANS

or Saracens, compared to the Romain, Macedonian, Persian, Parthian, Assyrian, and Egyptian,

PLinie speaking of the Arabians, saith: that they were not inferiour to any people of the world. They receiuing the law of Mahomet (who was of their nation) were called Saracens, who in little time after they had receiued this Religion, achieued great conquests, subdued many Regions, tooke, and ruinated Townes; wasted countries, ouerthrew kingdoms, and namely the Romain Empire in the East. But as they increased sodainly in dominions, so they entred into partialities, and diuided themselves vnder two Caliphes: whereof the one was established at Bagdet in Assyria, commaunding ouer all the East, thother in Egypt, who conquered all the rest of Barbarie with Spaine. Being come to such and so great power, albeit they were all of one religion, or little different (because they called one another Schismatics) yet had they not one Empire answering to one soueraigne Monarch, and resident in the capitall Citie of the state, as had the Assyrians, Persians, Parthians, and Romans: but being diuided into many Lords, and euil agreeing; they fought the one against thother; which was the cause that made them diminish as soone as they were growen vp. For the first Turks coming out of the North East parts of Asia, on the differents of the two Caliphes; they took Persia from them, and possessed the Caliphate of Bagdet, with the better part of the lesser Asia: becomming Mahometists. But the Latin Christians, vnder Godfrey of Bouillon, and the Corasimians ouercame these Turks; then the Latins & Corasimians being overcome, the Tartarians issued from the same quarter, wherehence the Turks came before: who in an instant ouerran a great part of the North, of the East, and of the South: then drawing toward the West, they ouercame the Ruthenians, Lithuanians, Polagues; and pierced euen into Hungary, Austrich, and Germanie: which if they had bin, or were vnited, would make an incomparable power. But they are diuided by hordes of the Procopians, Zauogians, Nogacians, and Corasimians, the one being gouerned by kings; and the other by common weales.

A COMPARISON OF THE ARABIAN

or Saracens Learning, with the Greeke, Egyptian, Chaldaick, Persian, and Romain, or Latin.

As the learning of the Greekes and Romaines augmented with their power; so did that of the Arabians, or Saracens. And when they were the most mightie of the world, then they became most learned: especially

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cially in the demonstratiue sciences. Amongst whom Auicenna, Albusafar, Gebber, and Auerrois, got the first praise. Auicen hath bin the most vniuersall of them all, being eminent in philosophie, in the Mathematicks, in their Theologie; & in the Arabian poeie: who writing also in Physick, hath verie well handled (according to the iudgement of the most learned in this art) the signes and causes of diseases; accomodating vnto them many remedies not vnderstood, nor practised, by the Greeks and Italians. Auerrois hath learnedly expounded all Aristotle. Albusafar vnderstood perfectly al the celestial motions, and their effects: hauing inuented the great coniunctions, and many other goodly things which remained vknowne vntill his time. Gebber a verie expert Mathematician, hath found faults in the demonstrations of Ptolomey his Almagests. And others in diuers sciences haue inuented many new things, or reformed those that were inuented before: both Persians, Syrians, Egyptians, Africans, and Spaniards, writing in Arabian; which possessed the schooles of the West, before the restitution of the Greeke and Latin. Which I thought good to speak of by the way; that it might be knowne, that all learning is not comprised in these two languages, & that the Arabian ought not to be despised, which comprehendeth a good part. They got such reputation in the Mathematicks, that Alphonfus king of Castile, going about to make his Astronomical tables, had his principal recourse to them; because that only they at that season could teach and restore such sciences: to whom he made great presents, to the value of fower hundred thousand Crownes: Imitating therein the liberalitie of Alexander, who disbursed the like summe, to haue the natures of liuing creatures truly represented by Aristotle. But the Caliphes seeing that the people too much giuen to Philosophie, & to the Mathematicks; cared but little for their Law; they founded Colleges for the intertainment of teachers, and learners of their Alcoran; and in some vniuersities, they changed the Lectures of philosophie, into those of their Law; ordaining that whosoever from thence forward, would studie the Alcoran, should in no sort giue himselfe to Philosophie, which hath made the exercises of the sciences to waxe cold in some places; but not thorough out: because that at this day there are found in Persia, most learned Philosophers, & Astrologers.

A COMPARISON OF THE ARABIAN

tongue, with the Greeke, Latin, and Hebrew.

When the Greeks and Romaines were in their greatest prosperitie, and rulers ouer many Countries, they spread these two tongues with their dominions; & much people learned to speak the: either to please them therewith, or to negotiate with them: then the Christian religion seruing it self with them, hath preferred & dispersed the into diuers countries: yet were they neuer vnderstood in so many places, as the Arabian is now: the which is common to almost all the inhabitants of Asia, Africk, & a third part of Europe; the affairs of the Alcoran being treated therein, which is followed by thone halfe of the

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the world or more; and all sciences. Euen as we vse Latin in these parts, separated from the vulgar tongues, and not vnderstood, but by such as haue learned it in schooles. It resembleth the Hebrew, Chaldaick, and Syriack, in this, that it is written as they are from the right hand to the left; with points in steed of vowels; and hath many words common with them, and the phrase somewhat neere them: but peculiar letters to it selfe, wherein it is much different from the Greek, and Latin, which are written from the left hand to the right.

The end of the eighth Booke.



THE SEQVELE OF THERELIGION

and power of the Mahometiits; as of the first Turkes, Corasimians, Tartarians, of the Souldan, of the Ottoman, and of the Sophy: Where there is mention made of the great Cham of Caay; of the King of Narsingue, of the Mosconie, and of Presbiter John; as hauing all begun or grown up about that time, albeit they haue other Religions.

The ninth Booke.



CN the different which was between the Caliphes; The TVRKs comming out of the Northeast of Scythia, went into Asia, about the hundreth yeare of the Alger of Mahomet; and after they had a long time wandered, they staid in Persia: whither they came, being called by the Persians against the Arabians, and others of the new Religion, which oppressed them. But finding at their comming the kingdom of Persia vanquished, as well by armes, as by religion; and seeing it was not possible for them to resist against the conquerers, they confederated with the Arabians, receiuing their Religion. And anon after on the occasion which they took hold of, they rebelled and seized the Caliphate of Bagdet, which they a long time held. Their power was grown; and increased in such sort, that at such time as the Frenchmen, vnder the conduct of Godfrey of Bouillon went to recover the holy land, they ruled alreadie ouer the better part of Asia: Where hence they were driven out after many victories gotten on them by the Latin Christians, by the Georgians, & Armenians.

After the departure of the Turks, the CORASMIANS seeing their kingdome of Persia dis furnished of defence, inuaded it; and created their Seignior, Emperour of Asia: Then vnder taking to possesse Turkie, they were beaten

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beaten back; losing their Emperour, who was slaine there: and they could not rise againe, but were by little and little defeated.

And they being destroyed, the TARTARIANS began to be celebrated in Asia, who came from the same quarter, where hence the Turkes before had come, as appeareth by their language, and similitude of maners: whose beginning, progresse, victories, and conquests, are more admirable; then of all the Nations that euer were before, or after; in greatnes of armies, celeritie of expeditions; successe of batailles, largenes of Seignories, foundations of Empires, and maner of liuing, much different from others. First they inhabited that part of Scythia, which is beyond the great mountaine of Belgian, towards the Indies: to which place came the armes of the Macedonians vnder the conduct of Alexander. And being a beastlie people without maners, without learning, without religion, liuing on beasts which they kept, and nourished, wandering from place to place, following the commoditie of pasturage; vsing for armes, dispi of all, and tributaries to their neighbours: yet they increased so much, that they were diuided into seuen principal peoples; and began to liue vnder Capitaines, who had the conduct of them, and of their affaires; remaining notwithstanding vnder the subiection of others: vntill such time as a poore old man, a Smith by his occupation, (who as they beleue was ingendred of the sun-beames) was diuinely ordained their first CHAM, and Emperour. For he saw in his sleepe a man of warre, clothed all in white, and mounted on a white horse, which called him by his name, and said vnto him, *Changvis, The will of the immortal God is, that thou be the gouernour of the Tartarians, and ruler ouer the seuen Nations: to the end; that by thee they may be deliuered out of the bondage wherein they haue long remyned, and receiue the tributes which they haue bin accustomed to pay.* CHANGVIS was verie glad when he had heard the word of God; and told vnto euery one this vision. But the Capitaines and chiefe men amongst them would not harken to it; but made a iest thereof: Till themselves the night following, saw the white man of armes, and had such a vision, as he had declared vnto them; who were commaunded from the immortal God, to be obedient to CHANGVIS, and to accomplish his commaundments in all things. Then being assembled together, they did their obedience and reuerence vnto him, as to their naturall Lord: Then they spred in the midst of them a black couering on the ground, and a seat on it, wheron they placed CHANGVIS, calling him the first CHAM, and doing him solemne reuerence with kneeling. Which custome (though it be bale) hath bin since obserued by them in confirming of their Emperours: albeit they haue gotten many kingdomes, and infinit riches, hauing inuested themselves of Asia, and Europe; euen to Hongary, and Austrich, CHANGVIS being thus established Emperour, by the consent of all; would make triall whether they would obey him faithfully; commaunding them many things: And first that they should all beleue in the immortall God, by whose grace he was come to the Imperiall dignitie. Secondly he ordained, that there should be made a

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generall view of all such as were able to beare armes; and that the muster being made, there should be appointed a Captaine ouer ten; ouer a thousand; and ouer ten thousand; making the regiment of this assembly. Moreouer he commaunded the foresaid seuen Captains, to becaue themselves first of their charges, and dignities: Thother commandment was yet more strange, by which he inioyned them to bring euery one his eldest sonne, and ech to cut off his head, with his owne hand. And albeit that seemed cruell and vniust; yet was there not any that refused it: forasmuch as they accounted him to haue bin appointed their Lord by the diuine prouidence. When he had knownen and proued their good wills, and that they were ready to obey him, euen to death; he assigned them a certain day to march forward. And from thence he went against many Nations; which he incontinently subdued: and possessed all the lands on this side of the mountaine Belgian, and inioined them without any gain-saying, vntill such time as he had an other vision: seeing the same white armed man againe, which said vnto him: *Changuis Cham: The will of God is, that thou passe ouer the mountaine Belgian, and go toward the West, where thou shalt conquer kingdomes, seignories, and lands, subduing many Nations vnto thy Empire. And that thou maist be assured that it is true, and proceedeth from God, which I tell thee; arise, and go with thy people towards that mountaine, to that part which ioyneeth on the sea: There thou shalt kneele downe nine times, and worship God nine times; and he which is almightie will show thee the way which thou maist go conveniently.* According to this vision, Changuis reioicing arose, and without any doubt (because the first vision being found true, assured him of the rest) he gathered together all his people: commaunding them to follow him with their wiues and children, and all that they had. Then they went so long, till they came where the great and deepe sea toucheth the mountaines; and there appeared no way nor passage for them. Changuis as was commaunded him from the immortall God alighted off his horse (as did also all therest) and kneeling towards the East, worshipped God, asking mercie, and grace of him, and that he would show them the way to go. They remained that night in prayer; and arising in the morning, they saw the sea retired nine foot; and that it had left a spacious way. Being all astonished with this miracle, they thanked God devoutly: and going towards the West, they went men and women, beastes, and chariots, a great and terrible multitude.

The year before this their discent, which we reckon of Christ, M.CC.xj. in the moneth of May, appeared for the space of eighteen daies a Comet, burning ouer the *Polaques*, the riuer of *Don* or *Tanis*, and the Countrie of *Russia*, the taile thereof directed towards the West: which signified the discent of the Tartarians, which hapned the next year following. If this be true, it resembleth much the going of the Hebrewes out of the lande of Egypt, vnder the conduct of Moyses; to whom the redd sea opening it selfe, gaue passage; and drowned the Egyptians pursuing after them. Iosephus writeth also, that the Sea of Pamphylia opened vnto Alexander the Macedonian, when hee marched with his Armie against the

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the Persians. But the Tartarians being passed ouer: their Cham fell sick and died, hauing before commaunded concord between his twelue children, by the similitude of arrowes which could not be broken altogether; but being separate, they brake them easilie, saying to them: that as long as they agreed, their Empire should endure, and should be ouerthrowen as soone as they were diuided. And before his death made his eldest sonne called *HOCOTTA*, the best and wisest of them to be receiued as their Lord, and his successeur; who purposing to march further, wan the Caspian gates being placed there, and continually kept and shut vp: to the end to stop the passage into Asia of infinite people dwelling beyond it, as it were in an other world. Afterward he dispatched three armies, and gaue them to three of his sonnes: commaunding *Iacchis* being the eldest to go toward the West; *Batho* toward the North; and *Tagladais* toward the South. He himselfe abounding in men, marched with amightie armie into the East, conquering all the Countrie as far as *Catay*: where he established that most mightie and rich Empire, which is there at this present, and held by those which descended of him. He ouercame also the kingdome of Persia: in which voiage the Tartarians learned the knowledge of letters, the vie whereof was before vnknown amongst them. He fauouring the Latin Christians which raigned at Hierusalem came to succour them: But being preuented therof by their ouerthrow, before he came, he drew towards *Bagdet*, where he took the *Caliphe* being a Turk by nation, whom he made to die of famine and thirst; hauing shut him vp into the chamber of his treasures, as a man vnworthy to possesse that riches, whereby he could not help himselfe. *TAGLADAIS* going into the South, carried armes euen into *Ethiopia*; where he had euill successe: for being ouercome in battaile by the *Ethiopians*, and driuen into desert countries, he lost there the greatest part of his people. Then he returned him towards the West, and ioyned with his brother *IACCHIS*; who had much afflicted the estate of the Turkes in; *Persia*, *Assyria*, and *Mesopotamia*. The voiage of *BATHO* was more successful, & renowned; who hauing in a great battail overcome *Gonata* king of the Turkes; he supplanted efssoones by armes the whole raigne of that nation. He vanquished the *Rouillanois*, *Lapiges*, *Polaques*, *Lithuanians*; and pierced euen into *Hongary*, *Austrich*, and *Germanie*: putting all wher he went to fire and sword. Such were in a little time the terrible expeditions of the *TARTARIANS* in the North, South, East, and West, thorough the great emotion and mutation of humaine things. Wherefore the Christian Princes, and the Pope especially, fearing their returne, sent Ambassadors to their Emperour, to tend to pray him that he would acknowledge and worship the GOD of all, and Iesus Christ whom he had sent; and vie no more such crueltie against the Christians, as he had done in *Polonia*, *Hongaria*, and *Moravia*: He answered, that in fise yeares he would not molest them. After the departure of the Ambassadors of the Christians, came those of the Saracens, to perswade the Tartarians to receiue the law of Mahomet: as easie, & more conuenient for militarie people;

Saying, that the Law of Christians was of idle effeminate idolaters, and worshippers of Images: that theirs was full of all commodities, and pleasures, a conqueror of other religions by force, and armes; with beating down the proud imposed tribute on such as were humbled. That pleased well the barbarous people, being of nature courageous; and given to sensuality: And for they received the Law of Mahomet, which they obserue at this day. They hold much land in Europe, ioyning to Rulsia, Lithuania, and Polonia: In Asia all that lieth from the riuier Tanais, and the bounds of Pontus and Bacchu, vnto Cathay and Chyna.

The ZAGATHAINS confining on the Persians, are more ciuile, sowing, planting, buylding, trafficking, being gouerned in a kingdome; and haue for the seat of their king called CVSILBAS, enemy to the Sophi, the Citie of *Smarcand*, being meruailous great, faire, and rich: situated in the riuier Iaxartes, fower daies journey from the Caspian sea, where the great Tamberlain was borne, of whom we will speak hereafter.

The great CHAM of Catay is also a Tartarian, descended of the race of Ghanguis; of whom seeing it commeth to purpose, we will here intreat; albeit he be no Mahometist: but hath a religion separate, and different from the Mosical, Christian, and Saracen. It is not without cause that he is called great; for he exceedeth in politike gouernment, power, wisdom, reuenue, and magnificence; all the Princes of Europe, Asia, and Africk; yea, euen the Turk himselfe. And if all the Christian and Saracen Seignories were reduced vnder one obedience; yet could they not be compared vnto his. He commaundeth ouer more then seuen hundred leagues of Countrie, well inhabited and peopled: full of faire buyldings, after our manner, villages, boroughes, castles, rich and strong townes, abundance of vittailles of all sortes, and exquisite Artisans. The CATHAYANS or men of CHINA, haue such an opinion of themselves, that they account themselves to be the chiefe men of the world; thinking other men to be but halfe sighted, as if they sawe but with one eye: and that they only see cleerely with both eyes; by reason of their subtiltie and dexteritie, making such perfect, and liuely workes, that they seeme not to be made by mans hand, but by nature her selfe. They haue learning and the sciences in singular commendation, honour, and estimation; receiving none to the soveraigne dignitie, nor to publike offices, but such as are learned: Considering that in the distribution of their offices and Magistracies, they respect not nobilitie, nor riches; but learning and vertue onely.

OTTEOMAN, the first authour of the familie of the OTTOMANS, and founder of the Turkish Empire, which is to continue at this day, hauing againe serued the name of the TURKS, which before was abolished, serued in the warres; at the first vnder the great Cham: He came but of meane place; and was poore in possessions, but strong of bodie, and of courage audacious. Thinking that he had done wrong don him, he parted from the Tartarians, and

and accompanied only with fortie horses; he seized on some straight in the mountains of Cappadocia; Then being holpen by the commoditie of place, and opportunitie of time, he began to make rodes in the plaines adioyning, getting great spoiles: To whom there ioynd many theccus, multiplying from day to day. Then seeing himselfe re-enforced with men, he did manifestly and in open warre; that which he did priuily; and by stealth before; conquering townes, people, and countries, without any great resistance: In such sort, that in short space he got a great Seignorie in Asia: which hath bin valiantly and happily maintained by his successours descending of him, and bearing his name; which haue alwaies augmented it, vntill the thirteenth which reigneth at this present; hauing one after another from the father to the sonne, gathered together two Empires, about twentie kingdoms, and a great number of Cities in Asia, and Europe; gotten aswell on the Mahometists, as on the Christians; without euer losing anything that they had taken. They hold all that was in old time called Arabia, Egypt, Suria, Mesopotamia, Chaldea, part of Persia, and of Media, Assyria, Adiabena, part of the greater Armenia, and all the lesser, and a part of Cholches, which they call Mengrelles; All Asia the lesser containing Cilicia, Cappadocia, Pamphylia, Galatia, Caria, and Phrygia: And in Europe, a part of the Sarmatians, or Geths; the Dacians, Mylians, Thracians, Macedonians, Greeks, Albanes, Dalmatians, Pannonians, Hungarians, Iaziges, and Metanastes: In Africk; Argier, Tripoli, and Tunes. This vnmeasurable power so renowned, and terrible at this day vnto all the world, is grown vp from so small a beginning, as hath bin said; to such heighth, and reputation, in the space of two hundred and sixtie yeares; by their wise conduct in peace, and in warre, by sobrietie, patience, obedience, concord, diligence, order, valiance, abundance of men, horses, and armes; and by means of the good, militarie, and politick discipline, which they carefully obserue: which hath made them to prosper with the hinderance of their neighbours, being loose, and corrupted, or infected with seditions. Peradventure they are not entirely such as they haue bin (as all impair with time) and being enriched with their victories gotten on the Persians, are become more pompous in their apparell, and harness; then they were before: as prosperitie and riches depraueth people: But as they change their manner of living, so their fortune also will change; and whereas they now beat others, they will also be beaten: as they haue begun to be, not many yeares sithence, at the battaile which they lost at Lepanto, against the Venetians; which is the greatest aduersitie that euer they received, thence they passed into Europe.

Likewise, VSVN-CASSANVS, was a souldier vnder Tamberlain; who restored this new kingdome of Persia. He being aduertized that there was in his countrie a Lord called *Hariduel*, of the race of the Prophet; and the bruit, that ran among the Persians of his holines, and learning, especially in the law whereof he was a Doctour; and in Astrologie, wherein he meruailously excelled; he gaue him his daughter to wife: of which marriage cameth the SOPHI ISMAEL: *Hariduel* then being more assured and

harm'd by this royal alliance, tooke vpon him with the aide of *Techel Cuffbas*, to bring in new expofitions and ceremonies into the Alcoran; following *Haly*, who was preferred by them before *Mahomes*. Whereat *IACOB*, the fonne and fucceffour of *Vfun-Caffanus* being angry, banifhed him and his fonne: becaufe he feared, that by the fauour of his adherents, vnder colour of reforming the Religion, he afpired to the eftate. When the *SOPHI* (who at the time of his banifhment with his father, was but a child) was waxen great, he returned by force into *Perfia*, fecting vp the Sect which was begun by his father, and was afterward left off for feare. And vnder this pretence he drew much people to his party, and conquered in few yeares the Seignorie, not only of *Perfia*; but alfo of *Media*, *Armenia*, and *Assyria*: finding at his returne *Aleuant*, and *Morai-Champ*, the fonnes of *Iacob*, and his copins at warre together; whereof thone he flew in battaile; and constrained thother to flie into *Arabia*: wherefore he remained peaceable poffeffour of the ftate. But becaufe his vnkle *Iacob* was deceafed before he might be reuenged of him, he burned his vnkle: Of which inhumaine deed being reprehended by his Mother, he put her to death; or killed her himfelfe. And notwithstanding, was called *SOPHI*, which is almost to fay as holie, having gotten not by any merite of his owne, but by the goodnes of his father this name, which hath remained to his heires, being apured heires by the Turkes. This *SOPHI* by the fodayn fucceffe of his conquests, put all the East in feare, fpredding his renowne ouer all the habitable earth: To whom the Tatarian *Zagathain* oppofed himfelfe, warring continually againft him; and *Selim Otoman*, who affailed him with a mightie armie, a good waies within his owne kingdom, tooke and fpoiled *Tauris* his chiefe Citie, and wan the memorable battaile of *Chalderan*: where were flaine many, both of the one fide and thother; and the two chieffes were hurt; the Turkes remainyng victorious, only by reason of their artillerie, which at that time was unknowne to the Perfians. After *Selim* deceafed in an other battaile the Souldan, who would haue holpen the *Sophi*, which were the two greateft victories that happed within thiefe fure hundred yeares, *Selim Saliman* following the footfteps of his father, returned thither, and got on the *Sophi Damasco* in *Assyria*, and the imperiall Citie of *Bagdet*, being the ancient feat of the Caliphat of *Chaldea*, overthrowen by the Tatarians: as alfo that of *Caire* hath bin diftroied by the Souldan. For they which beare the name now in both Cities haue but the titles, putting the *SULTANS* in poffeffion, without meddling at all with the ftate, who doing thus, receiue becaufe of their pretended right three thousand *Seraphes*; to the end to retaine after that maner fome forme of the former religion. The foveraignty whereof is not gouerned any more by them, but by *Muphis*, as hath bin faid, who are as Patriarches, and Superintendents in diuine matters, and Iudges in cafes of conſcience: whom the *SULTANS* hold next about their perfons, or in the principall Townes of their ftates.

So by

So by the ruine of the Latin kingdom in Hierufalem, and of the Egyptian Caliphat, the estate of the *SOVL DAN* began in Egypt and Suria, instituted by *Syraccon* and *Saladine*, which was hereditarie, vntill *Menefcala*: who ordained the *MAMMELVCS*, amongst whom it hath long time bin eleciue. Neuer was there leen nor heard a more strange or detestable kind of government then that of the *MAMMELVCS*, being all Christians reneaged, and of feeble condition; which tyrannically commaunded ouer the Egyptians and Surians being free, vling miserable indignities, and cruelties towards them. In fo much that fuch power deferved rather to be called feruitude then Lordship. The *MAMMELVCS* then were taken when they were little boyes from the countrey of the *Circaffes*, neere to the *Temerinde* or black-lea: then brought and fold as flauces into Egypt. Where fome selected of them were nourished and hardened vnto paine and trauaile, by continuall exercife of armes; And fuch as were found to bee the beft were enrolled in the order of the *Mammelucs*, and to them fucceeded from hand to hand, not the fonnes of the *Mammelucs* deceafed; but others nourished and chosen after the fame maner, to whom pertained the honours and profits of the ftate, which they deuied among them: nor committing the governments of provinces, and conductes of armies, but to thofe that were experienced, whose vertue was knowne; and who had paffed all the military degrees: and by them, and from amongst them, was the *SOVL DAN* chosen. They held in moft ftraight fubiection all the people of Egypt, and of Suria, forbidding them to haue any weapons or to ryde on horfebacke. They were not about fixteenethouſand; but they intertaind many feruants vnder them: and being men of great force; and hardynesse, they had not only ramed many bordering nations, and beaten the Arabians; but alfo made many warres againft the Turkes, enioying their profperitie; of whome they remained often victorious, and were feldome or neuer vanquished by them. But whenas they were deuied, and banded in partialities, *Selim* the Turke defeated them in two battailes, killing in the first the *SOVL DAN SAMPSON*, who was gone into Suria with an armie to helpe the *Sophi*: then profecuting his victory, he went into Egypt againft him that was chosen *SOVL DAN*, in ſteed of him that was dead; whom hee tooke, and made him ignominiously to bee caryed on a poore Camell with his face backwardes all alonge the great ſtreete of *Cair*, and to bee hanged at the gate of that Citie: doubling his power by the Conqueſt of fuch a ftate, much reuerenced by thofe of the religion of *Mahomes*; and redoubted becaufe of the valyanee of the *MAMMELVCS*, whoe were maſſacred in fuche ſorte that there name is almost extin- guished.

There remaine yet other great kingdoms of this time as of *NAR SIN* in the Indies; and of *PRESBITER IOHN* in Africke; called *Lacenes* & *Negus*; of the *ABYSINIS* being baptized, and circumcised Christians; and of the *MOSCOVIT* in the north a Christian alfo, but after the Greeke maner.

The

THE NINTH BOOKE

Theking of *Narsingue*, which is of the auncient religion of the *Bramines*, yeldeth to no king of the world in riches, power, and magnificence: intertain-
ing forty thousand horsemen of ordinary; and foure hundred elephants fit
for war, with infinite dromedaries.

Touching PRESBITER IOHN, he commaundeth ouer innume-
rable nations different in colours: and hath vnder him forty kings tributary.
His landes, and seigniories extend toward the West more then twenty daies
journey; and he hath gold shut vp in a caue, enough to buy the moitie of
the world: and the quantity is euery day increased, and multiplied without
taking any thing from it. In the spacious kingdome of Ethiopia being so large
neuer did the kings sonnes or brothers moue any sedition for the state, nor
defiled their hands in one anothers blood: but the line of the blond royall is
alwaies conserued by rare hap, and neuer yet communicated to any other
kingdome, whatsoeuer, Christian, Hebrew, Sarazen, or Pagan. They say it
was once reuealed to one of their kings in a dreame, that if he desired to haue
his kingdome long maintained in peace, and vniuity, he must locke vp all his
children (which were a great number) on a mountaine; and that he must keep
only him that he would haue to succeed in his kingdome: and this custome
remained eternally to his posterity, as a thing ordained of the heauens. Other-
wise, that one part of Ethiopia (which is so large) would come to reuolt
against the heire, and put him in danger of his life, and of his state. The king
being awaked was miraculously astonished with this nouelty: not knowing
where he might finde this mountaine. Wherefore he had another vision,
reuealing vnto him that he should markethorough out al his country, where
he should see goates, on the top of rockes so high that they seemed readie
to fall: and this should bee the place where he should shut in his children.
Which the king hauing put in execution, the mountaine was found to be of
a menaileous heigh and greatnesse, wherein the children of Presbiter Iohn
were locked vp, and carefully kept: for there is no lesse paine to them that
come out, therence, or which drawe therence any of those that are shut
vp, then death; hee onely remaining free that ought to raigne by his birth-
right, or which seemeth them self capable to succeed in that dignity. Those
which are shut vp doe neuer come forth, except it so fall out that Presbiter
Iohn depart without heires of his body to inherit the crowne. For then they
take out him that is next it, whom they know to be the worthiest.

Also the great K N E S or king of Moscouie is a great landed man in the
North; whose dominion is about three monethes journey in compasse of
ground; and he possesseth innumerable people, nations, prouinces, duchies,
principalities and seigniories; which the Emperours of Moscouie haue got-
ten one after another by armes, or by other meanes offered them from time to
time; as Wolodimeria, Nouingorod, Pleseouia, Smolenk, Tuner, Iugaria,
Permia, Viakia, Belgaria, the lowe Nouogorodia, Ceruigenia, Rozar, Vo-
lokde, Rezomia, Rostomi, Cazan, Ostrakan, and others; which it would
be tedious to recite because of the rudenes of their names. They say that of
all his

OF THE VARIETY OF THINGS.

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all his Lordships there are seuen principall; whereence he can bring forth
for a need, seuen hundred thousand men of warr, all on horsebacke: namely
out of Pleseouia a hundred thousand; Nouingorode a hundred thousand;
Tuner a hundred thousand; which are the greatest seigniories, that he hath:
out of Smolenk (a duchie vsurped on the king of Poland) an other hundred
thousand; and a hundred thousand out of the Duchy of Moscouia; where is
situated the great city of Mosko, the seate of the prince. The bounds of his em-
pire goe a great way into Asia; as far as the Caspian sea, neer the lands of the
Sophi: And hauing won a battaile against the King of Sueuia, he is entred in-
to the countrey of Liouonia, where Germany beginneth on this side; and hath
there conquered Riga, and Riualia, two great cities pertaining to the mai-
ster Duke, and Knights of the Teutonian or Dutch order. He exceedeth in se-
uerity and rigour of commanding all the Monarches of the worlde; hauing
gotten such authority ouer his subiects as well ecclesiasticall as secular, that
he may dispose at his pleasure of their liues, and goods: no man daring to gain-
say him in anything. They confesse publicly, that the will of their prince
is the will of God; and that all whatsoeuer he doth, is done by the diuine pro-
vidence. Therefore they name him the Porter of Paradise; the Chamberlaine
of God, and Executor of his will. By this meanes is he become so mightie,
within a little time, that all his neighbours which are the Tartarians, Sueui-
ans, Polonians, Liouonians, yea and the Turkes themselves doe redoubt him.
It would be an infinite labour to propoſe here all the kingdomes and Empires
that haue bin, or are in reputation. But it shall suffice to haue touched such
as are best knowne: namely, those that haue ioyned wisdom with power;
whereunto this present discourse tendeth.

The end of the Ninth Booke.



OF THE POWER, LEARNING,

and other Excellence of this age,

The Tenth Booke.



As the Tartarians, Turkes, Mammelucs, and Sophians,
haue gotten into the East by their valiancy the glorie of
Armes, So haue we in these partes towards the West
recovered within these two hundred yeares, the ex-
cellency of Learning; and set vp the studies of the scien-
ences, after they had long time remained in a manner
extingui-

extinguished. Wherein by the industrious perseuerance, of diuers learned men, the matter hath had such good successe, that at this day our age may compare with the most learned that euer were. For now we see the tongues restored, and not onely the deeds, and writings of the auncient brought to light; but also many other goodly things newly inuented. Sithence this time Grammar, Poeticke, History, Rhetorick, and Logick haue bin beautified with innumerable expositions, adnotations, corrections, and translations. The Mathematicks were neuer better known; nor Astrology, Cosmography, and Nauigation better vnderstood. Naturall Philosophy and Phyllicke, were not in greater perfection among the auncient Greekes, and Arabians; then they are at this present. The military armes, and instruments, were neuer so forceable, and impetuous as they are now: nor the dexterity so great in the vse of them. The arts of painting, grauing, cutting, caruing, and building are almost brought to their perfection. And men haue so much laboured in knowledge of Law, and eloquence; that it is not possible, to doe more. The art of Politicke gouernement comprehending, and ruling them all (which seemed as it were laide aside) hath lately receiued great light. Moreouer Theology or Diuinity the worthiest of al, which was much obscured by the Sophisters, hath bin very much lightened by the knowledge of the Greeke and Hebrew; and the auncient Doctōrs of the church, which lay in obscurity in the libraries haue likewise bin brought to light: Vnto which workethe Art of Printing hath bin a great helpe; and made the encrease thereof much easier. Seeing then that by course of things, and succession of time we are come to this age, we wil henceforth consider it not by the particular excellencies of countries; but by the memorable things done or happened, during this space of time, throughout Europe, Asia, Africke, and the New-found lands, in the East, West, North, and South: and by such graces, as it hath pleased God to impart, to speciall parsons, in this season, throughout the seuerall countries of the habitable earth.

And as we haue marked thother ages by some famous warriour, and notable power that hath bin in euery mutation; so it seemeth that the meruailes of this age ought to begin at the great and inuincible TAMBERLAN, who affrighted the world with the terrour of his name, about the yere of Christ 1400. and by the incredible army which he led of twelue hundred thousand fighting men, trained vnto warlike discipline, got the Empire of Asia: purposing (if the pestilence had not come into his host) to haue gon into Europe: and to haue enterly subdued it, as farre as Spaine; wherehence he woulde haue crossed into Africke; and thorough it haue returned into Asia. Being then predestined vnto great things, because that in his former pouerty there appeared in him some generosity aboue the rest, he was in sport chosen king of his companions; But he taking it in good earnest (as one that promised already great enterprises in his minde) he tooke oaths of them, & hauing all sworne to doe what he would haue them, and not to forsake him; he made himselfe their Captaine, and commaunded them to leaue their shepheardes life,

life, as a base thing; and to small purpose, for the getting of glorie and riches, and that they should arme themselves, and follow him: That by this means they might from that poore and base estate wherein they liued contemptible, come to great & vnlooked for felicity. With this company descending out of the mountains into the plaine country, and prospering from day to day; as he increased in Lordship, he augmented in power. First he got the kingdome of his owne country; then obtained Parthia, and Persia: On the North side yielded to him the Hircanians, Bactrians, Sogdians, Saces, & other innumerable people inhabiting on this side the mountaine *Ismaus*, which are called the Tartarians. He subdued the Seres, Arians, Drangians, Aracosians, Gedrosians, and Paramisians which are beyond the hill *Ismaus*. All the Massagers yielded themselves. Consequently entering farther into Asia towards the East, he made himselfe Lord of Bythinia, of Pontus, & of al the countrie called at this day Anatolia; with the coast of the sea Euxinus, Propontis, Marais, Meotis, and the Cimmerian Bosphorus: Moreouer going on the right hand, he conquered infinite townes & prouinces; ouercomming the kings & tyrants which he met withall. And pasing his forces ouer the riuer *Tygris* both horse and man, he invaded the Vxians; whom he subdued, with the Sussians: and all the countrey euen to the Persian sea. From thence going ouer the mountaine *Taurus*, he went into Mesopotamia, then into Media, which he conquered: bringing vnder his obediēce, the Cadusians, Armades, Tapirdes, & Circitians. And turning toward the south, he passed ouer the mountaine *Amanus*, & went down into Suria, & Comagena, bordering on the riuer *Euphrates*: which he ouerran, as far as Arabia, and neere to Hierusalem. He subdued the Lydians, Phrygians, Capadocians, Paphlagonians, Misians, Ionians, Dorians, and Eolians; not leauing finally any people or nation between the hill *Ismaus*, & the Ocean, Caspian, & red sea, vntamed or vnsubdued by armes. After he defeated Baiazer king of the Turks in battaile, who had opposed himselfe against him, with two hundred thousand men: and hauing taken him, caused his hands to be bound behind his back; and shewed him in that piteous case to his people that were ouercome; to tend that from that time forth he might be accounted the absolute king ouer all Asia. He vied his back in steed of a stool to help him to horseback; & when he was set at meat made him remain like a dog vnder the table; casting him crums and morsels in mockery, and scorn: keeping him at other times in chains, and shut vp in a cage of yron; as wild beastes are wont to be kept. This great victory astonished not onely al the inhabitants of Asia, but also the other nations which Tamberlain had neuer troubled, nor meant to trouble with war: In such sort that the Moscouites being separated by the riuer of *Rha*, from the Tartarians, payed him tribute, and sent him fresh men; The Mosinoids, Ceretyres, Leucosyrans, and all the nations that are betwene the Caspian sea and the riuer *Tanais*, yielded vnto him of their owne free will; and the Corasimians, Dacians, and Sacians, dwelling beyonde the riuer *Tanais*. Hee receiued into his obediēce the Nogains, and Sciabemians; warring nations, and neighbour to the Moscouites. Hee tooke by force

force, Smirna, Sebastia, Tripoli, Antiochia, and Seleucia. Then passing from Suria into the inner parte, he assailed Galatia, and Rabatia; where he slew all the inhabitants. Therehence he went into Egypt: constraining the Souldan to saue himselfe by flight. And he was lured from going any farther by sandy deserts; and by want of waters. For he desired nothing more, finding himselfe strong and fortunate in war, then to undertake great, and difficult things; going out vncasie places, and hard passages, and assailing of fortresses that were thought to be inexpugnable: to the end to be reputed a valiant Prince & a hardy warrior. He commaunded at the siege of places, to spread the first day white pavilions, the second day red, and the third blacke: signifying by the white that he would take the besieged to mercie, by the blacke that hee would burne their Citie; and by the red, that he would put all to the edge of the sword. And when a certaine Italian (whom for the dexterity which he found in him, he had made of a meane Marchant ourfect of his reuenues) admonished him to iourie clemency with his vncasurable power, and felicity; he answered him with a frowning looke, and sparkling eyes, that he was the wrath of God; and the deadly destruction of the depraued age. To another that intreated him to take pity on Baiazer, who was lately to great aking; he sternely answered, that hee did not chastise a King renowned for many victories: but a cruel and vicious tyrant, who had put to death Solymans his eldest brother, and deprived him of his Kingdome. And to the Emperour of Constantinople offering him his person, his city, and feigniory, as vnto him, to whom God had adiuaged all the Empire of the East; and by whose benefit, all men acknowledged Greece to be deliuered from that cruell tyrant Baiazer; he said, that he would not bring into bondage, the most faire, renowned and riche citie of all others, which had so lately bin saued out of the hands of the Turkes: Adding moreover that he was not entred into this war for execrable ambition, or insatiable couetise of conquering countries, or enlarging his dominions; but to the end to succour the Emperour and the Lords of Greece; and to maintaine it in liberty, as he vnderstood it had remained: That the tyrant being taken, and bound, endured the punishment of his wicked deeds, receiuing the same measure which he merited to haue giuen vnto others. Moreover whereas he ouerthrow, and burned all that was between the South and the East; he suffered none to meddle with the temples which he left entier: and for reuerence of their prophet, he entred not into Arabia; moued with some feare of God; and reuerence of the religion. Yet fortune hauing all waies fauoured him, without euer hauing bin contrary vnto him; seemeth among so many admirable euents, which exceed the ordinary course of Conquerours, to haue denyed him an Historyographer of excellent learning, and eloquence; agreeable to his vertues: to celebrate them worthily.

During the raigne of TAMBERLAN, began the reputation of the tongues; and of all sciences. The first that applied himselfe to this worke was Franciscus Petarcha, opening the Libraries which til then were shut vp; and

and beating away the dust and filth, from the good bookes of auncient authors: for being a man of great vnderstanding, & excellent learning, he hath not onely beautified the Italian tongue; (for the which he is reuerenced with his disciple Bocace, as a principal Authour and Illustratour thereof) but also hath laudably awakened both the Latin prose and poeie. After him John of Rauenna a *Grammariar* (who when he was but yong knew Petarch an old man) hath much advanced the Latin tongue, instructing; and exhorting many to the loue of learning; which became very learned: Amongst whom was Leonard Aretin; Franciscus Philephus; Laurentius Valla; Guarin of Verona; Poggius; Omnibonius; Accursius; Nicolaus Perotta; Victorinus Feltra; Franciscus Barbarus; Petrus Paulus Vergerius; Mafeus Vega; Leonardus Iustinianus; Gregorius and Lilius Triphernius; Antonius Paanormitanus; Ioannes Aurispius; Petrus Candidus; and Blondus Flautius. Then Emanuel Chrysoloras a gentleman of Constantinople a renowned personage in learning and all vertue, being sent by the Emperour Ioannes Paleologus vnto the kings of Europe, to obtaine succours of them for Greece being greatly indangered, after he was rid of that painfull charge, he remained at Venice, seeing his countrey deliuered from the feare of Baiazer whom Tamberlan held prisoner: where he taught first the Greeke tongue, which was left off, and vnkownen aboue seuen yeares in Italy. And after at Florence, Rome, and Paris; instructing the most part of the Scholars of Ioannes Raueennensis; which prospered with him so well, that by his instruction continued a few yeeres it came to passe; that such as were ignorant of the Greeke were from thence forward accounted the lesse learned among the Latins. But other Grecians comming after into Italy, did meruailously aduance this worke, so happily by him begon: namely the Cardinal Bessarion, a great Philosopher, and Diuine, who left at Venice that goodly Greeke librarye; Georgius Gemistius, and Georgius Trapezuntius a learned Peripateticke; who forgot the knowledge of letters in his extreme olde age. Theodore Gaza; an excellent translatour; Andronicus Thesalicus; Ioannes Argyropilius; Constantinus and Ioannes Lascars; Demetrius Chalchondilas; Sophianus; Marullus a Poet; and Marcus Mafurius; whom God hath raised vp, to preferre in these parts the Greeke language and learning; oppressed by the Turkes the aemes in Greece: hauing inuited to the knowledge of their learning, not onely the Italians; but also the Frenchmen; Duchmen; Flemings; Englishmen; Scots; Polonians; Hongarians; and Spaniards: which haue all giuen themselves vnto it with great vehemency, and affection. The ITALIANS most renowned therein haue bin Pomponius Letus; Platina; Callimachus; Enéas Syluius, who was afterward Pope Pius; Campanus; Andreas Alerius; Domitius Calderinus; Angelus Politianus; Hermolaius Barbarus; and Ioannes Picus (called the Phoenix of his time, as being singular in exquisite learning; and eminent in the knowledge of many tongues; and of all sciences: who had done great good if hee had liued longer, and deferred to be compared with all antiquity.) Ioannes Franciscus being his nephew, Marfilius

Ficinus a Platonist, Georgius Merula, Georgius Valla, Baptista Pius, Christophorus Landinus, Philippus Beroaldus both the Vncle, and Nephew, Antonius Codrus, Michael Palmerus, Petrus Crinitus, Sabellicus, Iouianus Pontanus apt and fit for any kind of Writing, as happy in prose, as in verse of many sorts, a good Philosopher and Astrologer. Baptista Mantuanus, the two Sironi, the father and the sonne, Syncerus, Sannazarius, Vida, Fracastorius, Palaiarus, Scipio Capicius, Octatius, Cleophilus, the two Celij Rhodoglinus and Calcagninus, Leoniceus, and Leonicus, Manardus, Lucundus Veronensis, Paulus Emilius, Polydore Virgil, Egnacius, Bembus, Sadoletus, Contareus, Nymphus, Eugubinus, Romulus Amaletus, Marcus Antonius Flaminius, Molla, Andreas Nauigerius, Hadrianus Cardinalis, Andreas Alciatus, Emilius Fertetius, Petrus Victorius, Mancinellus, Sulpicius, Carolus Sigonius, Robertellus, Paulus Manucius, Nizolius, Lazarus Bonamicus, and Lampadius. **FRENCHMEN,** Iacobus Faber a Philosopher and Doctor, Guil. Budeus, the most learned of his time both in Greeke and in Latin, & a most diligent obseruer of antiquity, Lazarus Baifus, Germanus Brienfis, Nicolaus Beraktius, Michael Hospitalis, Franciscus Commanus, the two Syluij Franciscus, and Iacobus; Ioannes Perhelius a *Physitian*, Orontius Amietus a *Mathematician*, Textor, Petrus Dahan, Iacobus Tufanus, Iacobus Amietus, Stephanus Doker, Adrianus Turnebus, Ioachimus Perionius, Nicholas Græchius, Petrus Burecius, Marcus Antonius Mureus, and Petrus Ramus; Antonius Fumeus, Duarinus, Baro, Balduinus, Guisacius, and Othomannus *Ciuitian*, Iacobus Ludonicus Strebetus, Macrinus, Borbonius, & Beza *Poets*. **FLemingS,** Erasmus, Longolius, Gaguinus, & Vesalius. **GERMANS** The Cardinal of Cusa, Purbachius, Ioannes Regiomontanus, the principall Mathematician of this age, Rodolphus Agricola, Reuchlinus Capnio, Melancthon, Zasius, Bearus Rhenatus, Vadianus, Glarcanus, Gulielmus Copus, Leonardus Fuscus, Georgius Agricola; most expert in *Metalls*, Saxo a *Grammariar*, Oldendorpius, Brunius, Eobanus Hessus, Sleidan, Simon Grinæus, Huttenus, Bilibaldus, Pyrkmarus, Cornarius, Camerarius, Omphalius, Latomus, Sturmius, Wolfgangus, Lazius, Cranzius; and Fungcius. **ENGLISHMEN,** More, Limacre, Tunstall, Pacey, and Fisher. **SCOTS,** Hector Boetius, and Buchanan. **POLONIANS,** Osius, Frixius, Cromerus, and Iohannes Zamofcius. **SPANIARDES,** Nebrissensis, Viues, Poblacion, Amatus, Antonius Pinus, and Gouceanus.

But it is better to distinguish these renowned parsons of this age by their exercises, and professions: as we have done in other revolutions.

The most renowned **WARRIORS** then have bin Tamberlan, called of his followers, Temitcultu, or Demirbenc; or Demirly, Amorath, and Mahomet his sonne, Selim, and Soliman being Othomans: Charles the eight king of France, king Ferdinand of Spaine the first called the Catholike King; Gonfalius the great; the Emperour Charles the fifth; Charles of Bourbon; the Sophi Imael; the Scirife of Fez; and Francis Duke of

of Guize. **BY SE A** Andrew Dorie, Adrian Balla, called Barbarossa; Dragut, and Salde Rez, and Sirozza the Priour of Capua; **PLATONICAL PHILOSOPHERS;** Bellarion, Gemistius, Ficinus; **PERIPATETICKS;** Trapezuncius, Argiropolus, Fabius Nymphus, Pomponacius, Contareus, and Simon Grinæus. Iohannes Picus purposed to haue reconciled Plato and Aristotle, and to haue accorded the two sects, as Boetius had undertaken before him: But both thone and thother haue laien downe vnder the burthen, without accomplishing of this promise. **ELOQVENT** Imitators of the ancients; & obiters of Cicero: Laurencius Valla is the first in this ranke, who hath reduced Latin speech to the ancient maner of speaking; a great admirer of Quincillian, as the Cardinal Hadrian, was of Cicero; then Nizolius, and Doleta. Those which haue most expressed & imitated Cicero in their writings are Bembus, Sadoletus, Longolius, Perionius, and Flaminius: *Latin, Italian, French, & english POETS,* are Petrarck, Antonius Panormitanus, Pontanus, Marullus, Syncerus, Vida, Fracastorius, Molla, Nauigerius, Flaminius, Capicius, Palcarius, Morus, Borbonius, Macrinus, Eobanus Hessus, Sablius, Bachananus, Ariosto, Rousard, Ioachin du Bellay, Ponthus de Tyard, Marc Antony du Baif, Remy Belleau, Marot, Melin du Sangelais, Stephen Iodelle, & Philippe de Porres. **HISTORIOGRAPHERS,** Callimachus, Platina, Laurencius Valla, Iohannes Saxo, Pope Pius, Floridus, Sabellicus, Pontanus, Peter Martir of *Miskine*, Michael Riccius, Paulus Emilius, Polydore Virgil, Paulus Iouins, Sleidan, Staphilus, Pandolphus, Galeatius Capella, Coccinus, Bembus, Triterius, Gaguinus, Cuspinianus, Paradinus, Bonfinis, Sorter, and Turoce *Hongarians;* Cromerus a *Polonian*, Crantzius a *Saxon*, Olauus a *Goth*, Iohannes Leo au *African*, Franciscus Aluares, Damian, Goes, Iuan de Baros, *Portugales;* Franciscus Taraphus, Antonius Nebrissensis, Petrus Medimna, Rodericus Pallentinus, and Ferdinãdo Gonzales Onicedes, *Spaniards;* Machiauel, and Guicchiardin, *Italians;* Iean Froissard, Enguerren de Montrelet, and Philippe Comines, *Frenchmen;* Stomphius a *Swissser*, & Mounster, a *German*. **CIVILIANS,** Zasius, Alciarus Oldendorpius, Baro, Duarinus, Balduinus, Cuiacius, Othomannus, and Tiraquellus. **PHYSICIANS,** Leoniceus, Manardus, Copus, Linacer, Iohannes Ruellius, Cornarius, Guinterius, Fuscus, Fernelius, Rondeletius, Iacobus Syluius, Amatus Lusitanus, Vesalius, Martinus Acakiã, Tagauetius, and Iacobus Houlerius. **MATHEMATICIANS,** Bonatus, Iohannes Regiomontanus, the Cardinal of Cusa, Purbachius, Collimicius, Petrus Appianus, Gemma Frisius, Vadianus, Copernicus, Leonicus, Orontius, Turriamus, Gauricius, and Hieronimus Cardanus. **PAINTERS;** Zotta a *Florentine*, who hath restored the art of painting after it had bin long laide aside, and beautified it much. Belim (who for his excellency was sent to Sultan Mahomet Emperour of Constantinople, from the seigniorie of Venice) Petrus Burgenfis, Raphael of Vrbin, Albert Durer who hath written in the *Dutch* tongue of Painting: as Iean Cousin hath also done in *French*: and Leo Baptista Albertus in *Latin*. **STATVARIES,** & **GRAVERS** Donatel, Michael Angelo,

gelo, Andrea of Cremona, Christophero Mantovano and Lorenzo, who was hitherto making the gates of a Chappel at Florence, in which with wonderful workmanship are grauen in brasse the histories of the old, and new testament: ARCHITECTS, Leo Baptista Alberti, who hath written a very learned worke of Architecture, Ioannis Lucindus of Verona, who built the great bridge at Paris, and first published Vitruvius corrected, with figures, and Caesar his Commentaries after Philip that made the great Church of Florence, the vault whereof by singular art is not sustained by any pillars, Aristotila Bolonian, remoued certaine towers of stone from one place to another, whole without any hurt, by putting wheels artificially vnder the foundations: Pierre L'Escol called Claigny, ouersee of the worke and reparation of the Louure at Paris, begun vnder king Francis the first, and Philbert de Lorme, chiefe Maister of the buildiges of the Tuilleries, of Amoy, and of Saint Mor at Paris: hee hath left bookes written of his art, and hath inuented a new kinde of Carpenterie for couering of houses. PHILOLOGVES, or fetchers of antiquities, and proprietie of tongues, Correctors of bookes, Translators, and Commentatours, Laurentius Valla, Perottus, Gaza, Trapezuntinus, Pomponius Letus, Domitius Calderinus, Georgius Merula, Georgius Valla, Politian, Hermolabus Barbarus, Raphael Volateranus, Galeotius, Natanias, Sigonius, Gruchius, Mancinellus, Nethrisensis, Budéus, Erasmius, Sigonius, Gruchius, Mancinellus, Sulpicius, Verulanus, Beroaldus, and Beralius, Textor, Baptista Pius, Robertellus, Victorius, Turnebus, Gellius, Calcagninus, and Rhodogimus: And others innumerable in many tongues and Nations. Famous traualiers, Pylots, NAVIGATORS, discoverers, and conquerers of New landes, Christopherus Columbus a Genouese, Americus Vesputius a Florentine, and Dom Henry the Infant of Portugale, Magellan, Corteze, Pizairus, Alphonfus Albuquerque, and Chabot. The Princes that haue most helpe in the restitution of artes, are Alphonfus king of Naples, hauing honourably receaued, and liberally rewarded such as presented him: with Greeke bookes translated into Latin: Francis the King of France the first of that name, who appointed salaries or stipends for the publicke professors at Paris, and erected a sumptuous Library at Fontainebleau full of all good bookes: The Kinges of Castile, And of Portugall haue bestowed liberally on the discouery of the New-found lands and of the Indies: Cosmo, and Lorenzo de Medicis Florentines, haue bin much helpfull vnto learning: receauing the learned men which came to them out of all partes, and intertaining them honourably: and moreouer sending at their charge thoroughout all Greece, to seeke out good and auncient bookes (which were neglected there) they builded for the common vtility, magnificent libraries.

Besides the restitution of the auncient learning almost accomplished, The Inuention of many goodly new things, seruing not onely for necessitie, but for

for pleasure also, and ornament of this life, hath bin reserved to this age. Amongst which the Art of PRINTING deserueth to be in the first place, for the excellency, vtilitie, and subtilty of arte whereby it is guided in the grauing of the matrices, casting, distributing, and gathering of the letters, manner of the ynke, and of the haules to put it on the fourme, placing of the presses, and manner of vling them, of wetting the paper, laying on, taking off, and drying the leaues, then reducing them into volumes, reuiewing, and correcting of the impresion; whereof we haue spoken before: and whereby there is more dispatched in one day, then many diligent writers could do in one year. By reason hereof, the bookes which before were rare and deare, are now become more common, and easier to be had: For it seemeth to haue bin miraculously inuented to make learning and good letters to liue againe, which were in a manner dead. The inuention thereof is attributed to the Germanes, and began at Mentz, thence it was caried to Venice, and afterwards spread ouer all Christiandome; and so brought vnto his perfection, by Nicholas Genslon, Aldus, the Iunior, Frobenius, Badius, Robert Stephens and others. Notwithstanding the Portugues trafficking about the farthest of the East and of the North, into China, & Catay, haue brought thence bookes written in the language, and writing of that countrie: saying, that they haue vsed it there a long time. Which hath made some to thinke that the inuention thereof was brought thence thorough Tartaria, and Moscouia into Germany; and so communicated to other Christians: to whom by the diuine prouidence hath bin especially reserved the consummation of diuine, and humane wisdom. The Mahometists deprived of this grace do utterly reiect printing, not vsing it amongst them, neither suffering any to bring them bookes written of their affaires in Arabian, and printed else-where.

The second praise ought to be giuen to the inuention of the *Ses-mans compass*, consisting of a *Rose*, and a needle of Steele, which being touched or rubbed with an adamant or loadstone, sheweth alwaies the point which is answerable to the place where we imagine the pole Arctick. Aristotle vnderstood not this propertie, nor Galen, nor Alexander, Aphrodisius, nor Auicenn, the most curious obseruers of natural things: For if they had known such a miracle of nature, and so profitable a means of sayling, they would sure haue made mention thereof in their bookes; hauing stood so much upon others of much lesse importance. It was also vnknown to the Romans, who suffered so many shipwrackes, fighting on sea against the Carthaginians: and vnder Octavian they lost a great flecte of Vessels against Sextus Pompeius. By means hereof al the Ocean hath bin sailed ouer, innumerable Isles found out, and a great part of the continent or maine land discovered towards the west, and the south, vnknown before of the Ancients; and hath therefore bin called the new world; and not onely bin ouercome, but also conuerted by the Christians. The enterprize being begon, by Columbus a Genouese, & Vesputius a Florentine, men of excellent vnderstanding, and exquisite iudgments,

deferving no lesse praise then Hercules of Greece that was so famous: and afterward continued by the Castilians, being emulatores of the same honour, and desirous of gaine. Whereof some haue bin swallowed up into the huge sea, not being yet thoroughly known; and others eaten by the Cannibals, leaving a piteous remembrance of their audacious enterprizes. But there are three that hauing had more fauourable fortune, haue made famous discoueries: namely Cortefe of the kingdome of Mexico, and of the great Citie The-mistitan feared, builded, and peopled, like vnto Venice, Pizarus of Peru, and Cuscu rich in golde; and Magellan of the Moluccas: where the spices grow. At the same time the Portugales parting the world with the Castilians, by the same knowledge of Navigation passed the Atlantick sea, and the Canaries, winning in the vtter Barbarie many Townies on the Sarazens. Then crossing the line heretofore termed the burning Zone, and safely effected to be desert, they haue gone beyonde the tropicke of Capricorne; conquering Brasil, and other countries. Afterwards drawing towards the East, they went along all the coast of Africk, and the bankes of Ethiopia; surmounted the gul-fes of the Arabian, and Persian seas; and being come to India (hauing over-come by armes the kings of Cambaya, Canonor, & Calicut, building in their countries fortresses, thereby to safeguard the traffike of the East, whereof they made them selues maisters; And farther passing ouer the riuers of Ganges, and Indus) they traualled as far as Taprobana, and to the golden Cherlonesus: making the king of Malache their tributary. From whence setting saile to-wards the North, they went to China and Caray, where they made an ende on this side of their Navigation; entering into amity and confederacy with the great Cham, to tend to haue liberty to traficke with safety in his country; which before was not accesible; but with apparant danger of death vnto strangers: In such sort that by our industry al the world is at this day known, wherof a great part that had so long remained vnknowen, & the yttermost parts of the East, West, North, & South doe communicate together: siemen that are se-pared with so many seas so distant and different, visiting one another, by meanes of navigation, being made safer and easier by this Invention.

I would willingly giue the third place, to great ORDNANCE, and ARTILLERY; (which hath made all other auncient military instruments, and engines of war to cease, al which it exceeded in impetuosity, violence, & quicknes,) were it not that it seemeth to haue bin inuented rather for the de-struction, then the profit of mankind: being an enemy to generous and coura-gious vertue, which it spareth no more then the rest, but breaketh and bruiseth whatsoeuer it encounteth. First it was inuented in Germany by a blowe in Alchimie, whence it hath bin transported ouer al the world, & seemeth at this day to be brought almost to his perfection, sihen the meanes is found to discharge by volies many peeces together, which batter, and beat downe at places, how strong soeuer they are in situation, height, or thickness of wals, & rampires. The Canon at the first was called a *Bombard*, for the noise which it maketh; and *Morter* which was of yron bound with many peeces heavy and vnweldie;

vnweldie; shooting huge bullets of stone, with a great quantitie of powder made of salt-petre, sulpher, and willow coales proportioned: the inuention wherof hath bin no lesse admirable, then of the Canon it selfe. After in flect of yron succeeded brasle; whereof at first were made great peeces laied on wheeles; yet more maniable, then was the mortar; (giuing them bullets of yron) vnto which haue bin giuen names of birds, and other liuing creatures; which haue apparance of terrour: as Coleurines, Serpentes, Basilisks, Sa-res; Faucons, and other appellations imposed according to the diuersitie of their measures, formes, and carriages; at the pleasure of those that made them, or of the Princes which commaunded them. Sihen the there haue bin made some lesser, lighter, and maniable, to shoote with bullets of lead: as muskets, caliuers, harquebuzes, pistoles, and pistols. But because the noise and violence of the Canon, hath bin stily expressed by the Poet *Fracastorius*, I will here insert his Verses.

Continuo caua terris horrentia bombis
Aera, & flammiferum tormenta imitantia fulmen,
Corrumpunt, Vulcanum tuum (dum Theutonas armas)
Inuentum: dum tela Jouis mortalibus affers.
Nec mora, signantes certam sibi quisque volucrum:
Intulsi, salicuta cineris sulphurque nitrumque
Materiam accendunt, seruati in veste fauilla.
Fomite correpta, diffusa repente sunt vis
Ignea circumsepta; simulque cita obice rupto
Intrusam impellit glandem: volat illa per auras
Stridula; & exanimis passim per prata iacebant
Deiecta volucres, magno micat ignibus aer,
Cum tonitru: quo sylua omnis ripaeque recurat,
Et percussa imo sonuerunt aequora fundo.

This age hath brought forth many great and notable inuentions: on which notwithstanding I will not stand, because they are rather accessarie to the auncient things, then exceeding the vnderstanding of our forfathers: all an-tiquitie hauing not any thing to compare vnto these three. But amongst the men-ualles of our age, there haue bin manifested new and strange maladies, vnknewen of the Auncients, and not treated of by any Greek, Arabian, or Romain Philitian: as if there were not enough already disperfed ouer the world, to the number of three hundred, and more; without speaking of the inconueniencies hapning euery day, by the excesses which men do vie.

Moreouer, there are risen Seets in many Countreies, which haue much troubled the publicke peace; and cooled the mutuall charitie of men: Whereof some more eniuous will attribute the cause to the celestiall mo-tions. For as we haue obserued in times past, in the notable mutations of mankind;

maketh; where nature hath shew'd her greatest forces: that extreme euill, and wickedries hath men with excellent vertue; and extraordinary calamities haue accompanied great felicitie: so could not one imagin any kind of vn-happinesse or vice, which is not found in this age; so happie in the restitution of good learning and cherishing of sciences. Neither is there any amongst all men, either Christians or barbarous Nations, but hath suffered much. No part of the habitable earth, no person is exempted from afflictions: which increase from day to day, and are too much known to our damage and confusion.

Every where the publike estates haue bin afflicted, changed, or destroyed; and every where the Religion troubled with heresies. Not only all Europe, but also the farthest regions of Asia, and Africk; the inhabitants of the new found lands, and of the East and West Indies being innumerable in multitude, and dispersed into infinite places, haue bin troubled with foreine and ciuile warres, long continued: whence hath followed the excessive price of all things, with often famines and pestilences. We must thinke that God being angrie with men, sendeth such calamities generally, and particularly, to correct our vices; and to bring vs to a greater knowledge, and reuerence of him: For there was neuer in the world more wickednes; more impietie, or more dissolutie; Deuotion is quenched; simplicitie and innocencie mocked at; and there remaineth but a shadow of Iustice. All is turned vpside downe, nothing goeth as it ought. But the most notable aduersities and prosperities of this age, are elegantly represented by *Frascistorius* in these goodly Verses.

Credo equidem & quaedam nobis diuinitus esse
Inuenta, ignaros fans ducentibus ipsis.
Nam quamquam fera tempestas, & iniqua fuerunt
Sydera: non tamen omnino praesentia diuini
Abfuit à nobis, placidi & clementia coeli.
Si morbum insolitum, si dura & tristia bella
Vidimus, & sparsos dominorum caede penates;
Oppidaque, incensaeque vrbes, subuersaeque regna
Et templa, & capitis temerata altaria sacris;
Flumina deiecta si percurrentia ripas
Euertere fata, & medijs nemora eruta in vndis,
Et pecora, & domini correptaque rura nataiunt;
Obleditque inimica ipsas penuria terras.
Haec eadem tamen haec aetas, quod fata negantur
Antiquis; totum potuit fulcare carinis
Id pelagi immensum quod circue Amphitrite:

Nec

Nec visum satis, extremo ex Atlante repositos
Hesperidum penetrare sinus, praxumque sub Arcto
Inspectare alia, praeruptaque littora rapta;
Atque Arabo aduicere, & Carmano ex aequore merces:
Aurora sed itum in populos Titanidis usque est,
Supra Iudum Gangemque, supra qua testinus olim
Caligare noti orbis erat: superata Cyambe
Eridanis Eberis; & felices macere Syluae.
Denique & a nostris diuersum gentibus orbem,
Diuersum coelo, & clarum maioribus astis,
Romigio audaci angimus, discentibus & dijs.

The end of the tenth Booke.



A COMPARISON OF THIS AGE.

Amongst the most famous former Ages, to know wherein it is superiour, inferior, or equal vnto them, and first touching the warfare of these dayes, with the ancient Greek, and Romaine.

The Eleventh Booke.



HE excellencie of this age being briefly declared; we will hence forward compare it with the most famous of the former, in matters of Armes, Arillerie, Capitaines, Armies, Battails, Sieges, Empires, and other States; voiajes by sea, and by land, discoueries of Countries, riches, manners, and sciences; to know wherein it is superiour, or inferior, or equal vnto them, beginning with the comparison of the warfare of these daies with the ancient Greek and Romaine. It is said that *CYAXARES* King of the Medians was the first that distributed the men of warre of Asia into Bandes, Squadrons, and Companies; and ordained that the horsemen and footmen should haue their quarters apart; and should no more march confusedly as they were wont to do. The *ROMAINS* accounting more of their Infanterie, then of their Cavalerie; and founding on it all the desseignes of their power; diuided their footmen into thole that were heauily, and

and such as were lightly armed; whom they called *Velites*: vnder which word were vnderstood, all such as vsed slings, darts, and bowes, the greatest part of whom (as Polybius saith) were armed with a caske, and to couer themselves, had a shield or target on their arme, and fought without keeping any rank or order, a good way from the heaule; or maine armie. The men that were heauily armed had a *salade*, which couered their head, and came downe as far as their shoulders. These bodie was armed with cuirasses, which with the scales couered their ribbes, as far as their knees. They had moreouer their legges, and their armes couered with greues, and vambrasses, and caried also a shield of fower foote long, and two and a halfe broad; which had a circle or plate of yron aboue, to sustaine the blowes the better, and to keepe it from cleauing; and an other plate of yron vnderneath, which kept the shield from being wasted, and wore, with leaning it on the ground: which might be compared to a pauois, provided that the pauois had in the verie middt thereof a bolle of yron, well set on; and close ioyned, as their shieldes had; the better thereby to endure the blowes and strokes which should fall thereon. Besides they had a sword girt on their left side, and on their right side a short dagger: They had a dart in their hand, which they called *Phum*, and threw it when they began their fight. Some write, that besides their pauois, they caried also a pike, namely the Greek shielders. But that seemeth impossible, because they must needes haue enough to do to help themselves with one of these weapons apart; and to vse them both together were an vnease, and a verie difficult thing: for the pike alone requieth both hands; and the pauois on thother side serueth only for defence to couer themselves, because it was not verie maniable. And the target also could not well be handled, but would be in a manner vnprofitable: except at the beginning of the battaile they help themselves with their pike, hauing their target at their back; and that comming so neere together, that the pike serued them to no farther vse, then they abandoned it to take their Target; wherewith, and with their sword, the souldiers help themselves in the presse.

The GREEKS did not lade themselves with such heauie armour as the Romaines, but they gave themselves therewithall much more to carrie the pike; especially the Macedonian *Phalanges*, which carried pikes called *Sarisses*, of ten cubites long; wherewith they assailed to break the ranks of their enemies without going out of their owne. But seeing that the ROMAINES conquered all the world; we may well think that they were the best armed of all.

The fashion of this time is; to arme the footman with good Curres; and a caske or headpeece: which seemeth to be sufficient for the defence of a man; and is better then the harness of the ancients. Touching weapons to offend, we carrie a sword somewhat longer then theirs: Our other armes are the pike, the halbard, partisan, harquebuz; and many others not so vusual amongst souldiers; and the target: although there is little reckoning made thereof, except it be for an assault; and besides there are few that vse it but the

the Capitaines. The Harquebuz hath bin found out but few yeares sithence; and is verie good; so it be handled by such as are skilfull and readie: yet now adaies, euery one will be a harquebuzier, whether it be to get the more pay; or to be the lesse loden; or els to fight the farther off. The Halbards are a new kind of weapon lately inuented by the Switzers: which are verie good if they be strong, and will cut well; and not light ones such as the Italians vse. And in like sort are their Partisans; which being stronger and better Steele then they are, would serue well against naked men: but against those that are armed can do no great seruice. Amongst other armes which are lesse in vse are the long bow, and the crossbow: which may do verie great harme to men that are not well armed: both by reason of their readines in shooting, which is verie sodaine; and also for the surenes of their blowes, which are seldom in vaine. Concerning the Pike, if the Switzers haue not bin the inuencours thereof; yet at least wise they haue first brought it in vse: because that they being poore at the first, and desirous to liue in libertie, were constrained to fight against the ambition of the Princes of Germanie; who by reason of their riches and power, intainted many horsemen, which the Switzers could not do; and for this cause made their warres on foote. Then were they constrained (to defend themselves against the Caualerie of their enemies) to haue recourse to the auncient maner; and therence to chose some kind of armes for defence against horsemen: which necessity, made them either to maintain, or bring in vse againe, the orders of the time past; without which, footmen are altogether vnprofitable: wherfore they took pikes as verie seruiceable weapons, not only to sustaine the assault of men at armes; but also to ouercome them. By meanes of which armes, and by the assistance which they haue in their good order; they haue taken on them such boldnes, that fifteen or twentie thousand of them, durst vndertake to stand against a world of horsemen: The example of the force which these people haue showed to be in armes of footmen, are the cause that sithence the voiage of king Charles the eight, other Nations haue imitated them: namely the Spaniards; and Almaines; then the Italians, and Frenchmen; following the order which the said Switzers keepe, and the maner of the armes which they beare; but for order, there are few like vnto them. We must labour then to get this order; or if it be possible, to forme or finde out some more safe: by meanes whereof we may defend vs from euery one, and be preferred before all others. To do this it seemeth to such as are most expert in this matter, that we ought verie well to arme the bodies of our souldiers; to the ende that the ranks may be so much the harder to be broken: especially such as serue before in Steele of a wall, or vntumure; and all the rest (if it be possible) euery one according to his weapon. And it must not be thought strange, that we lode these men with so much Armour; for it is to arme them surely in such sort as they ought to be armed, that meane to stande to it: and not as they which arme them selues lightly; who being euill couered and armed, thinke rather

on flying, then of ouercomming: taking example by the Romaines, who armed their souldiers which were ordered in battalions, as heauily as possibly they could, to make them the firmer against their enemies; and that feeding their bodies so laden with harness, they should not looke to saue themselves by flight; but either to die in the place, or to get the victorie. Vegetius commendeth of the souldiers of his time, that they went too lightly armed; and followed not the Ancients: which were alwaies wont to ouercome their enemies, because they were euermore well armed; and that such as were all armed were ordinarily ouercome in all their battailes. The souldiers also must harden their bodies vnto paine, learne to helpe themselves with those armes and weapons which they beare, to keepe their order in marching thorough the Countrey, and the manner of encamping, or lodging together in a campe: which are the principall points that an Armie ought to know.

The Nations, which heretofore haue had ordinances, or companies of footmen, haue alwaies made one principall number of the men which they leued, which although it hath bin diuersly named, yet hath it bin euer almost equal in number; because they haue all ordained it of six or eight thousand men; which number by the Romains was called a *Legion*, because they leued their men by election; of the Greekes *Phalanx*; of the Gaules *Catruus*; of the Switzers and Almaynes *Hout*; that is to say, a *Battalion*: which the Italians and Spaniards do also vie; But they haue of late began to call it a *Regiment*. The greatest disorder that they can commit which ordaine a battalion, is in this, that they take no heed, but only to make the head strong; in which they place the Captaines, and all the valiantest, and best armed of all the bands, taking no care of providing for the back, for the sides, and the innermost ranks: as if the foremost ranks were the whole hope of the victorie; and that the rest serued only to make vp a number. For by this meanes they hazard the whole on two or three ranks; as if they were immortal, or sufficient alone to make resistance, without the help of the rest which are behind them; which is directly contrary to that order which the Ancients obserued; which was, to receiue one rank into another, and one battaile into another; and to fight obstinately euen to the last. For without this manner it is not possible to succour or to defend the first: nor yet by withdrawing them within their ranks, to come to fight in their place.

With which meane the ROMAINS knew how to help themselves often, and to this end they parted their Legions into three manners of men which were called *Hastarii*, *principes*, and *Triarii*. The *Hastarii* made the front, and had their ranks furnished with good store of men. The *principes* made the second battaile, and were armed with thinner ranks than the first. The *Triarii* made the third and last, with their ranks so thin, that when need was, they could receiue within them both the former battailes. Moreover they had their *Felites*, which were lightly armed; who did such seruices as the arquebuziers do with vs; and were placed in the wings between the battalion, and the horsemen. These being lightly armed began the battaile:

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And if it hapned that they ouercame their enemies, they pursued the victorie: but if they were beaten back, they retired into the flanks of the Battalion. After whose retreat the *Hastarii* or pikemen came to fight with their enemies; and if they found themselves to weake, to withstand them, and that the enemies ouercame them, they retired then by little and little into the thin ranks of the *Principes*, with whom they renewed the battaile. And if it so fell out, that againe they were beaten, then both the one, and the other withdrew themselves within the *Triaries*: with whom they altogether began the fight anew. And if these three sorts of souldiers were ouerthrowen, they had then no farther remedie to relieue themselves. Which manner of repairing themselves three times, seemeth to be inuincible: because that fortune must thrice abandon vs; and therewith also our enemy must fight with vs, and ouercome vs three times.

The GREEKES with all their *Phalanges*, had not this meanes of renewing themselves; and although in them they had many chieffes, and many ranks; yet notwithstanding of all together, there was made but one head, and one bodie. And the manner which they had to succour one another, was not to retire the one ranks into the other; as the ROMAINS did: but for one souldier to step into the place of another; and this they did in the manner as followeth. The *Phalange* was ordred by ranks, as is our *Battalion*; yet was it not confusely: for euery band knew his owne place; and the *Decuries*, that is to say, the chambers or squadrons were arranged in such sort, that the souldiers followed one another; and were in file, and not in front, as we place ours: Whereof the first was called the *Drumme*, or *Decurion*, whom we may call the Chieff of the Chamber; and the last was called the Guide of the back. The second was called *substes*, and the former *restes*: and consequently the rest called on the other *substes*; and *restes*, euen to the last guide, which made up the end. Of these ranks, there were a good many and more; in somuch that one *phalange* had two hundred fiftie and six men in front: and LXIIII. ranks in length. True it is that they were diuided vnder fower Colonels: which marched all in front; with certaine spaces between them. But let vs put the case, that in each rank there were CCXLII. men, and that they came to encounter with their enemies; if it came to passe that in going, or in fighting, any one of them were slaine or ouerthrowen, he that was in the second rank, and right against the place of the man that was slaine; namely his *subste* disclosed aduanced himselfe, and stepped into the place of the former. And by this meane the men of that rank remayned alwaies complete, and full. And to fill vp the second rank, they of the third namely the *restes*, stepped forward; and put themselves into the void places; and those of the fourth furnished the third: and so successfully, and almost at one instant, the latter ranks supplied, and filled vp the former: In such sort, that the first ranks were alwaies whole and entier; and there was no place that remayned voide sauing in the last rank, which consumed it selfe, hauing none behind to fill it vp; in such sort, that the damage which it

first ranks received, was the cause of consuming the fast: So these *Phalanges*, by means of their order might sooner be consumed; then broken: for to overthrow them was to difficult a thing; by reason of their great number.

The Romans used *Phalanges* at the beginning, and had their legions also ordered after the Greeke manner; but that order afterwards misliked them: Wherefore they divided themselves into many bodies; as namely into *Cohortes*, and *Manipulos*, accounting that the bodies which had most soules, must have most life; being also compounded of most members.

The *Rustations* of the Switzers, Almaines, Frenchmen, and others, do imitate at this time in some part the manner of the *Phalanges*, as well in that they arrange a great number of men together; as also in that they place them in such sort, that one may step into the place of another. But that this manner is not so good, as that of the Romans; many examples of the Roman legions do tell us: because that, whensoever the Romans fought against the Greeks, their *phalanges* were consumed; and overthrowen by the Roman legions; for the difference of the armes, which these Nations did use, and also the Roman manner of relieving themselves three times, was of more force, then the great number, and the solidity of the Greeke *phalanges*.

In ordering a BATALION then, after all these examples, it were good to retain in part the armes and fashions of the Greeke *phalanges*, and in part of the Roman *Legions*, and of our modern men of warre: Wherefore in one *Legion* now adaies, there should be three thousand, and five hundred ordinarie pikemen, to make the bodie of the *Batallion*; and fower hundred and twenty for the flanks; one hundred and fourtie extraordinary; for the fororne hope, which are the armes of the *phalanges*: Besides the pikemen were requisite five hundred halberdiers, which are weapons found out in our time, and moreover, six hundred Harquebutziers, for the flanks; six hundred for the fororne hope. The bodie of the *Batallion* is divided into ten bands; as the Romans parted their *Legions*, into ten *Cohortes*. The Harquebutziers are ordained to begin the battaile, and for skirmishes; as the Romans had their *Vanguards*. And as the armes are taken of divers Nations; so must also these bandes participate with the orders of many sundry people. The men of all these bandes are six thousand, and six hundred; besides which, there ought to be in every *Legion* a General, chiefe about the Captains; whom they call a COLONEL, having for his officers these, which follow; namely, a Marshall of the Campe, a Sergeant Major, a Provost, and under the Provost, some men of knowledge; to assist him in his judgements; and to counsaile him concerning matters of Justice: He must also have a muster Master, and some Sergeants, and Clarke of bandes; and a master of high Justice, or executioner. Moreover, it is necessary that the said Colonel, have one, or two religious Parsons, to say the divine service; and to administer the Sacramentes, to those of his *Legion*, or Regiment. He must also have a Physician, an Apothecarie, some Surgeons; some makers of fire-works, and of powder; and some Armourers. The surplus

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to the full number of thirte, ought to be referred for his guard.

The Ensignes at this time serve rather to make a great show of people, then for any militarie use: but antiquitie used them for guides, and to know the better how to bring themselves in order. For every one as soone as the Ensigne made a stand, knew where his place was about it, and how to put himselfe in it presently. They knew in like maner that if it moved or staid, that they were accordingly, either to move, or stand still. Therefore it is requisite, that in one Campe there should be many bodies, that is to say, bandes; and that every bodie have his Ensigne, to guide those that are of the same bodie: for in having it, the campe hath more armes, and by consequent more life. The souldiers then ought to order themselves according to the Ensignes; and the Ensignes according to the sound; which being ordained as it ought, commandeth the whole *Legion*: which if it march in such sort, that their places be correspondent to the beating of the Drummes, will easilie keepe this ordinance. And to these ends the Ancients had flutes, and fifes, and sounds perfectly agreeable: For as he which daunceh according to the fall of the Musick doth not erre; so also that *Batallion* which marcheth according to the sound of the Drumme, can not fall in disorder. And therefore when they were disposed to change their place, or according as they listed to kindle, or appease, and assure their souldiers, they likewise changed their sound; and as the sounds were variable, so the names of them were divers. We have in our time the Drummes for the footmen; and the Trompets for the horsemen, both which instruments have their severall beatings, and sounds to encourage the souldiers when it is needfull: and to this end are they invented to command; and to make themselves understood a far off. But because verilie, that the Drummes were also invented to serve to keepe measure for the souldiers in their marching; for all the times and diversities of their beatings are true cadences, and measures for the halting, or staying of the pace of the men of warre: It becometh them then to learne all the sounds; all the signes; and all the tones, which are used to command in battaile; and that they may understand what they signifie; Even as the Mariners know what they are to do by the only whistle of the Master: wherein the souldier ought to be reading, and instructed to obey presently; and to purpose; to the beating of the Drummes; whether it be to march forward, or to stand still; or to retire; or to close round their faces; and adhere to any part: And to these ends the Colonel is bound that he all his drums, have the selfe same kind of beating; and that they all use alike, and the same forme of striking an Alarm; of making proclamation; of indicating themselves; of going forward, or backward; of turning them on thone side; or on thother; or for the retreat; And in briefe to signifie all the other points, which the voice of one storie, can not make so well understood; as doth the sound of many drums; which cause themselves to be heard in the greatest tumult; and the thickest thronges. The souldiers also ought to be attentive, to hearken what is said out of thins; or to be understood; that they may be able: The Drummes also ought

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to be readie to beate, according to the sound of the Colonel his Trompers; by which they are directed in all their beatings. The Colonel his Tromper must be expert in all kind of foundings; and doe them so loude and shrill, that he make not one thing vnderstood for another: but know how to expresse as appertaineth, the commaundment of the Colonel; about whom he ought alwaies to be, and neuer to forsake him. The cause why Trompers are appointed for footmen, is because they be much better vnderstood then the Drummes, if there be a great tumult, and that the sound must be varied: for it is by the Trompers that they are gouerned, whose sound is higher then is the beating of Drummes: Which the Switzers, (who haue bin the inuentours of Drummes) haue knownen: And for these purposes haue Trompers before their batallions, by which the chieffes doe signifie what the Batallion is to doe. And it is no long time sithence they vsed great Cornets.

And forasmuch as the ARTILLERIE is conducted, and garded by the footmen: we will speak thereof, as far forth as concerneth the comparison of auncient things with moderne; before we come to intreat of the horsemen, or men of armes. The name of *Artillerie* was before, that *Canonrie* was knownen, comprehending all engines of batterie, and defence; which by excellencie, remaineth only to the Canon; all other auncient military instruments sayling: as *Balistes*, *Catapultres*, *Rammes*, and all others. Diodorus the Sicilian writeth of an engine of batterie called *Helipolis*, which Demetrius surnamed Poliorcitus vsed against the Towne of Salamis in Cyprus. This engin was Lx. cubits broad of all sides, and Lxxx. in height: and therewith had nyne stages, separated thence from thother with planks of wood; and yet notwithstanding was all sustained with fower great wheelles of one Cubite in height. He had moreover many engines called *Rammes* to batter the wals: and to succour them two other mightie engines or fences of bordes, couered with hairecloth, or with raw hides, which serued against fire or stones; vnder which they might safely assaile the wals: He placed below, and in the first storie, many engines to shoote great and heauie stones; in the middle storie, there were other engines shooting long and sharpe shot; and in the highest stories, others shooting lighter shot, and smaller stones: And eury where was a sufficient number of men, to handle and vse those engines; about two hundred in all. Polybius sheweth the fashion of an other engine of warre called *Sambucus*, which the Romans vsed against the Citie of Syracula: & it was after this sort: They had readie in their ship a ladder of fower foote broad, that when they landed, they might set it against the wal; on the sides wherof they fastned things to hold by, and armed it with a coier of defence, setting it a crosse those holds which held the ship together; in such sort, that it stood a good way beyond the fordeck of the ship. To the top of the stafts were fastned polices with cordes, & thence when neede shuld require, they drew those that were at the hind part of the ship by the polices with cordes, to the top of the ladder. Thother also which were at the forepart, made fast the

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engine with stages; and then they drew neerer vnto the wall, comming on land by the sayling of the ships, which was easily done by meanes of the two decks made on the outside. At the top of the ladder there was a plank, of a good breadth; and fenced with shieldes: on which fower souldiers got vp, and fought against those which out of the forreilles did hinder the approach of the *Sambucus*: And when as by the approach of the ladder they had gotten to the wall; disarming the sides of their shieldes, they got vp into the forreilles, or towers: and the rest followed them by the *Sambucus*, by meanes of the transporting of the ladder, out of one vessel into another, by the cordes and pullies. Which engine was with good reason termed a *Sambucus*; for when it was so perfected and erected, the figure of the ship, and the ladder together resembled a *Sambucus*; being an instrument of Musick; which we call a *Shagboote*: The Romans then thought to come to the wall with this engine thus prepared: But Archimedes with other engines, cast from the top of the wals a great stone of the waight of ten kintalls; then a second, and afterward a third, one after another; which falling on this engine, with a wonderfull thundering and tempest, broke downe all the foundation; dismembering, and disfigureing those things which ioyned the gallies together, and vpheld it. And going about to come neerer to the wall, to auoide the blowes of the stones, and the shot, which they thought would haue gone ouer their heads, and could not haue hurt them, when they were neerer, they were beaten back by other engines, whose cariage was proportioned for all distances: and many holes and arches being neere one another on the wall, where there were many crossbowes to shoote neere at hand, being in such places, that the enemies without could not see them; when they were about to come neerer, thinking to be vnder couert, and to remaine out of sight, they were all astonished, finding themselves againe receiued with an infinite number of shot, and beaten downe with stones, which fell directly on their heads: for there was no place of the wall, but shot at them. By reason wherof they were constrained to retire back againe from the wall; but when they were then farther remoued, the shot, stones, and arrowes, that flew on all sides, found them out, and hit them wher they were, in such sort, that there were many men spoiled, and many of their vessels brused, and battered: they not being able to take any reuenge on their enemies; because that Archimedes had prepared the most part of his engines behind and vnder couert, and not vpon the wall: All which inuentions are subtile, and ingenious: but yet not comparable to the Canon in these daies; which breaketh and battereth whatsoeuer it encountreth.

I come now to the CAVALERIE, which is vsed diuersly in diuers Regions. Some vse that called of the Auncients, *Catapraete* of barded horses with lances, and curtelasses; Others vse light horses with swordes and pistoles; And others ryde naked or vnarmed, with short lances, as horseman-shaues, or bowes and arrowes, or harquebuzes. The *Catapraete* Cavalerie of France, hath alwaies bin much regarded, carrying the name about all others,

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both for exploit, and equipage; and especially since the time of king Charles the seventh: who reduced it to a certain number of lances, and men of armes, of his ordinances ordinarily paid; and continually exercised in armes, being diuided into garrisons in his frontier places. He diuided them into bands, and companies, furnished with Captains, Lieutenants, Ensignes, Guidons, men of armes, Marshalls of the lodgings, quarter Masters, and harbingers, treasurers of the warres, and paymasters of companies, commissaries, and controllours; committing the charge of them to chosen Lords of wisdom, and magnanimie: as to the Constable, and Marshalls of France; and other men of qualitie.

The M A M M E L Y C S being taken the most of them out of the countrie of Circasse, were instructed by Masters of fence, and continually exercised in armes; hardning them to labour, to hunger, and to thirst, and to lie on the ground; or on some poore peece of rapistrie. They which were found the most valiant, were enrolled in this order; receiving from that time forward good entertainment, and alarie. Wherefore having no other care, but of armes; and being strong of disposition, and accustomed from their infancy vnto paine; they gaue themselves the chief praise for warre, aboue all other Nations: thinking that there were not in the world any, whom they could not overcome by armes.

The P E R S I A N S are Cataphracts, having strong barded horses; and are verie valiant men of armes: in such sort, that five and twentie thousand of them, do not feare a hundred thousand Turks; which fight vnarmed vpon light horses. The Nobilitie of the countrie are bound to go to the warre, by the fees, and vnderfees which they possesse; as in France, Spaine, Lombardy, Naples, England, Germanie, & Poland: and to find a certain number of armed men, according to the renewe of their lands which they hold, either by succession from their parents, or by benefit of the Prince. The richer sort are commonly verie well armed; the others content themselves with salets, and coates of mayle; and being couered with shields, they fight sometimes with the lance, and sometimes with the bow. Those of *Seyras* are accounted the best; then the Assyrians; with whom are mingled, the Medians, and Parthians the best archers of Asia after the Tartarians. The A R M E N I A N S like better to fight on foote, and are ordered in batallions; fortifying themselves with great palloies, pitched in the ground against their enemies: vsing short pikes, & axes, and slings. Their allies are the Georgians, & Mengrelles, which are Christians after the Greeke maner; and reputed most warlike.

There is great reckoning made of the A L B A N E S E S of Greece, of the H O V S S E R O N S of Hongarie, & of the R E I S T E R S of Germanie. But the Turks at this day seem to be the chief warriors, having overcome the Frenchmen in the battail of Nicopoli; overthrowen the Mammelucs; & vanquished the Persians in their owne Countrie; subdued the Albaneses, and the Hongarians, entred, & wasted Germanie. Whereof none ought to wonder, considering their discipline, in the which they haue many things most commendable, obserued

observed with Iustice and severity; in such sort that they excell therein the auncient Greeks, and Romans. The first is sobriety, for in scarcity of victuals they will sustaine themselves in war with a little bread, halfe baked, and rice; with the powder of flesh that is dried in the sunne: Their drinke is faire water, being forbidden to drink wine in the Camp. Such a law had in auncient time the Carthaginians in war, as Plato saith. But the Turks besides this politicke discipline haue their religious also, which maketh them the more carefull to offend. There was neuer observed such obedience, because there is not amongst them any company of monks, that haue their heads shaven; & the inferiours are alwaies obedient to their superiours. This is to be noted in such a multitude is peruallous, so manyouldiers being kept in order, by signes of the hand; & of the countenance, without speaking any word: as to mischeat oftentimes in the night they let their prisoners escape for feare of making noise: There is none so hardy as to bring any woman into the army; nor to vie the company of any. They play not at dice, nor cards, nor any other plaies of hazard, for money: neither do they blaspheme God in any sort; but name him at all times with great reuerence. The two cases which they punish most greuously are quarrels, and thefts. Marching through the countrey in the summer season, they dare not for their liues to go amongst the come, & poll it. They despise death; thinking that it is predestinate vnto euery man, and the day of his death writt in his forehead; which it is not possible to auoid: which maketh them more bold and aduenturous; as also the punishment & recompence which are present for them that do well or ill. For whereas punishment, and reward, doe vphold al comon weals (as Solon saith) & honor, & reproch are the two wings of vertue; presently amongst them after the fight is done; he that hath acquitted himselfe well, is rewarded by increasing of his pay; and he that hath done euill hath his head cut off; or els remaineth for euer dishonored. They neuer lodge in the townes; neither when they come neere them; do they permit any to goe lye there; for feare of iniuries and seditions: observing military discipline very strictly; to the end, that while they are in campe, they be not vied vnto delicacies, which in times past haue destroyed mighty kingdoms; and corrupted the most warlike Nations. Moreover to auoide idleness, the Othoman Princes haue accustomed, from two yerres to two yerres, to make warres in some place; to the end to exercise their men of war: which otherwise being dispersed here and there in the prouinces would consume, and come to be of little worth: There is no nation with whom the Turks haue had any different, but they alwaies ouercame them; besides the Tartarians. Notwithstanding although the great Seigneur aboundeth in men, and in all things requisite for warres, more then any other Monarch of our time; yet for all that he aduentureth nothing rashly: and obtaineth more victories by dexterity, and taking opportunities, then he doth by force. He knoweth the maners of those with who he hath to deale; & procureth the other enemies, to thead, to distract, & to weaken their forces: causing the situation of the countries to be set downe before him in a model: which way he is to march; wher to encampe with his army; to fight or to retire; seldom

seldome going into any countrey, but when it is deuided; and that he hath fauour, and intelligence with thoe parties. He accusmeth when he goeth about any long or difficult iourney, and where the countrey is vnneale to draw artilleries to saye in iudgements: and then towards the bounds of the enemy, or when he hath passed the difficult way, no cast and meltie. When he conquereth by armes any new countrey, he ouerthroweth by and by all the vnecessary fortresses, destroyeth the cities, and towneth them into poore Hamlets; extinguisheth wholly the great ones, and the nobles: suffering the common people to liue in the same region which they had before. All this great power consisteth in his house, called commonly *spahis*; and in his footemen which are called *Lanifaries*. The *spahis* haue as much pay in time of peace, as in warre, and are about the number of two hundred thousand; comprehending as well the ordinary ones of the Court, and house of the Prince; as the *Subiects* or *Beglerbeis*. More about these are three score thousand aduenturers, named *Ashangis*: to whom the Turkes and Tartarians do ioinc when they are called. But there is no strength among the Turkes more assured or more gallant; then that of the *Lanifaries*; which can after the manner of the Macedonian *Argyrespides* in old time being disposed into a phalange, sustaine and breake all the assaults of their enemies: and neuer were overcome together. Amurath the second of that name first ordayned them, and by their helpe won the great battaile at *Varna*, where Lancelot the king of Hongaria, and Polotia was slaine. His sonne Mahomet tooke Constantinople by assault; and Bajazer, Methon: Selim vanquished the Sophi, & the two Souldans, Soliman obtained many victories in Asia, Africk, & Europe. Their weapons are either bows, or long harquebuses, which the most part handle very well, shorter pikes then those with the Laniquenets and Switzers vsc, a Cymeter, and a little battle-axe. They fight stoutely both by sea, and by land. They take the sonnes of all the Christians that are subiect to their Seignior, which he commandeth to be taken from three yerres to three, or from foure to foure; and maketh them to be brought vpon very poorly, and to lye on hard ground; to tend to harden them to trauaile, and to lye on hard ground; and accusmeth them to lye in the field. All the Turkes goe, with such courage, order, and alacrity to the warre, especially when it is for defence of their religion; that when they assemble to go thither, one would thinke they were rather going to a marriage, then to the campe. Scarcely, and with much a doo will they stay for the prefixed time of marching but doe commonly prevent it. It disliketh them much to remaine at rest without warre, accounting themselves happy when they die not in their houses, amidst the teares of their wilcs; but in fight amongst the Lances, and arrowes of their enemies: not lamenting for the losse of those which die in that manner, but repuing them holy, and praying for them in all their assemblies. To prevent manslaughter (which they haue in great detestation) they carieno weapons in the Court, nor in the Townes, or in campe, save when they are to fight; but lay them on camels, or mules, or keepe them within their tents. They care not for the colde of Winter, nor the heate of

Sommer

Sommer, nor for any other incommodity of the aire, or of the weather; They feare not the roughnesse of places, or length of the waies; they content themselves with a little; and doe not lode themselves with vnprofitable baggage: making great iourneys, without fainting thorough their trauail. They shoue great staiednesse in their manners, avoiding lightnesse in their deedes, gestures, apparell, and speeches. There is no curiositie, vanitie, or superfluity amongst them: but on the contrary great simplicitie, and modestie. When AMV RATH the second, (whome they account a Saint, and who was very valiant and fortunat in armes) went to the Temple to praier, he went out of his palace without any pompe; accompanied onely with two seruants; and would not bee saluted nor flattered with acclamations: and being in the Temple had no heauen spread ouer him, nor any other magnificence; and before he died gaue ouer the Empire to his sonne, and withdrew himselfe to a religious solitarie life. Hee was affable in speech, wise in iudgement, and liberal in almes. His sonne MAHOMET had very fauorable fortune, resembling Alexander the great, in courage, in witt, and desire of glorie. Hee tooke Constantinople by assault at the age of twentie and two yeares: And complayned notwithstanding that Alexander at the same age, with so little power, had conquered the Empire of the worlde: and hee which had no lesse hart, then he, and was so mightie in men, in horses, armes, and reuenues, could not haue his will of one part thereof; although that by his great deeds he got the title of great vnto his family. SELIM preferred Alexander the great, and Iulius Cesar before all the great Capitaines of the auncients; reading incessantly their deeds translated into the Turkish tongue; and conforming himselfe after their yfinitie; hath gotten the greatest victories of our time. SOLIMAN after hee had gouerned wisely and happily that great Empire by the space of fortie and seauen yeares, being reuerenced and obeyed of his owne, feared of his neighbours, and desired of all; dyed fighting at the age of threescore and eghtene yerres: and when he was dead by the terror of his name, and reputation of his magnanimitie tooke Sigismund in Hongarie, leauing peaceable so vnmeasurable a power vnto Selim his successeur.

They were neuer to any purpose beaten, but by TAMBERLAN, who in knowledge, and experience of armes, power, authoritie, felicitie quicknesse of spirit, diligence, hardnesse, and perseverance, hath excelled not onely the Othomans: but also all the great Capitaines; Assyrians, Egyptians, Medes, Persians, Parthians, Greeks, Romans, Christians, and Saracens.

A C O M

A COMPARISON OF TAMBERLAN

with Ninus, Sesostris, Cyrus, Darius, Alexander, Arfaces, Hannibal, Constantine, Attila, and Charlemaigne.

ALthough TAMBERLAN were no Kings sonne as was Ninus, yet notwithstanding, by especiall fauour of the heauens he attained to the whole Empire of Asia, as thother had done; and led an armie not much lesser then his. And as he discomfited in bataille Zoroaster King of the Badrians, so this man ouercame Bajazet theking of the Turkes. He vanquished all the Scythians and Tartarians; on this side, and on thother of the hill Imaus, as far as the riuer Volga; who before had killed Cyrus: and whome Darius with so many millions of men, could not bring vnder his obedience: neither Alexander the terror of the East; and which were neuer assailed of the Romaines. As Sesostris made his triumphant Chariot to be drawn by foure Kings, coupled in steed of horses, when he went to the Temple; or walked thorough the Citie: so TAMBERLAN when he went to horse, vied the backe of Bajazet, the captiue king of the Turkes for his footstool: euen as Sapor king of the Medians, had vied Valerian, the Emperour of the Romaines. Hee hath this in common with Cyrus: that they were both brought vp amongst shepherds, and chosen kings by their companions; whence began their greatnesse. Hee was in fortune like to Alexander, who neuer fought a bataille but hee wan it; neither besieged a fortresse but hee tooke it: hauing both of them receiued continuall fauour of fortune, without any aduersitie. As Alexander when he had ouercome the East, prepared great armies by sea, and by land, for conquest of the West; intending to haue gone into Africk, as far as Mauritania, and to passe at the stright of Gibraltar into Spain, and then thence to recouere by Gaule and Italy into Greece: and as Iulius Cesar went to fight against the Pethians, purposing after hee had ouercome them to go into Britania, and then vnto the Caspian sea; and the mountaine Caucasus, to conquer the kingdome of Pontus as hee came backe, that he might afterward enter into Scythia; and hauing ouerwhelmed the countries, nations, and provinces of great Germany, and Germany it selfe: to returne in this side by Gaule into Italy, and so to spread the Roman Empire round about; in such sort, that it should be on all sides inuironed with the Ocean. So Sesostris, as if he had conquered the better part of Africk, Ethiopia, and Arabia, adding to the Empire of the world, prepared a great armie on the Arabian sea, wherewith he coasted, and subdued all the countries bordering on the sea, euen as farr as India, which he wholly ouerran beyond the riuer of Ganges; and from thence marched with his land armie, thoroughout Asia, and Scythia, which he ouercame as farr as Tanais: whence he went into Europe, with intention to subdue it entierly. But that good fortune which had long accompanied these great Capitaines, failing them; they could not accomplish such great enterprises. For the

the first was poisoned, the second murdered, and thother two constrained to recourne into their countries, thone by pestilence, and thother for want of victuals, and the sharpnes and difficulty of the countrie of Thrace. At last the king of the Medians being ouercome by Cyrus was bould in chaines of gold. Darius king of Persia vanquished by Alexander, was shut vp by Bessus in a golden cage. Deliderius king of the Lombardes, being taken by Charles the great at Pauie; was deprived of his kingdome; and kept prisoner the rest of his life: So Bajazet being ouercome by TAMBERLAN, remained prisoner vntill his death, and was kept in chaines. Attila was borne and died, the same day that Iulius Cesar: He called himselfe the scourge of God. TAMBERLAN said he was the wrath of God; and the destruction of the deprauid age. Neuertheless Attila moued with reuerence of Religion, at the request and instance of Pope Leo, did not onely change his determination of going to Rome, but also leauing Italy returned into his own countrey. TAMBERLAN where he went permitted none to violate the Temples, & medled not of Arabia, because their Prophet was born there. Sesostris being returned into Egypt, gaue himselfe wholly to religion, & to building of Temples. Charlemaigne founded Monasteries; and began the Vniuersity of Paris. Constantine made the Pagan worship to cease; and assured Christendome, assigned reuenues to the Christian Churches; and builded Constantinople: TAMBERLAN restored Smarand: both of them hauing beautified & enriched their cities with the spoiles of the whole world: Alexander, Hannibal, Iulius Cesar, Augustus, Constantine, Attila, Charlemaigne, and TAMBERLAN had no issue; of their bodies: resembling one another in this; that they all led great armies, fought great batailles, and got great seignories; which estates were lost or alienated by the diuision or cowardize of their successors. Attila was fatal to Europe, and the West: Alexander and TAMBERLAN to Asia, and the East; Iulius Cesar to the common wealth of Rome, Hannibal to Italy, and the countrie of Lybia. TAMBERLAN brought the Turks to a pitious state; out of which they sobe arose, and became more mighty then before: as the Greekes and Romaines oppressed by Xerxes and Hannibal; when they thought themselves utterly ouerthrowen, came to greater glory.

A COMPARISON OF THE KING-

doms, Empires, or Monarchies, and common weales of these dates, with those of auncient times.

IT is mentoned in the holy scripture how Nabuchodonosor saw an Image of an exceeding greatnes, the head whereof was of gold, the brest and armes of silver; the belly and thighes of brasse, the leggs of yron, the feete part of yron, and part of earth: And when he was awaked, because he could not remember his dreame; and yet founde himselfe sore troubled and frighted therewith, hee called together his deuinours before him; whom he commanded to expound vnto him what his dreame was, and the meaning thereof: and

and if they failed herein, he threatened to put them to death. Which being vnderstood by Daniel a yong man that had bin brought thither as a Captiue from Hierusalem, he made it known that he could fulfill the kinges desire; and being presented to the king, he declared first what the king had dreamed; and then interpreted the meaning of his dreame: saying, that the Image signified the foure soueraigne Empires of the world, which should succeed in order one after another, namely the Babylonian, Persian, Greeke, and Romain. Thereupon he spake vnto the king in such termes: *Thou art certainly the golden head of this Image; thou I say whom God hath decked with supreme power, and glorie, to whom he hath given dominion ouer all men; ouer the beastes of the field and the birds of the aire. And after thee shall come another kingdome of silver, that is to say, worse then thine which is present; The third shall be of brasie which shall be stretched out farr and wide: the fourth of iron, for as yron brused and ouercometh all things, so likewise this fourth shall bruse all the rest, and subdue them to it selfe.* The power of Nabuchodonosor is compared to a high tree reaching vnto heauen, and couering the vniuersall world with the shadow thereof; whose leaues are singularly faire, and the fruit so plentiful, that all beastes are fed and fatted therewith: In whose boughes and branches all sorts of birdes do build their nestes, and make their resort. Whereby the scripture signifieth the Assyrian Monarchie, which was augmented vnder this King, and exalted to the highest. Daniel also sawe in a dreame foure beastes coming out of the sea, a Lyon, a Beare, a Leopard, and the fourth being terrible and horrible to behold. The Lyon signifieth the raigne of the Assyrians; and the two wings which hee giueth him are as the two members of this Empire, Babylon and Assyria. By the Beare is meant the kingdome of Persia, by which that of Babylon was destroyed: The three ribbes which he sayth were betwene his teeth, are the principall Kings of this Monarchie, Cyrus, Darius, and Artaxerxes, excelling aboue the rest, which haue eaten much flesh; that is to say, haue ioyned many nations to their dominion. The Panther or Leopard is the Empire of Alexander the great, or of the Grecians: The foure wings and heades are the foure kingdoms, issued out of this Monarchie after the death of Alexander. The fourth and last beast is the Romain Empire: the ten hornes are the members or parts thereof, Syria, Egypt, Asia the lesser, Greece, Africke, Spayne, France, Italy, Germany and England: for the R O M A I N S ruled ouer all these Nations. Amongst these ten hornes at which and groweth vp another little horn, which taketh away three of the others; whereby is vnderstood, the kingdome of MAHOMET or of the T V R K E S: which being risen from a small beginning in the Romaine Monarchy, hath seized the three principall partes thereof, Egypt, Asia, and Greece. Moreover this little horn hath eies, and is iniurious against God; for Mahomet proposed new Doctrines, hauing the appearance of wisdom, which is signified by the eies; and yet notwithstanding blasphemeth God, abolishing the Christian doctrine, and outraging of his Saints; vntill such time as the Auncient which hath neither

beginning

beginning nor ende, cometh vnto Iudgement, Whereby is euidently to be vnderstood, that the course of this world, shal end in this Empire, & that there shal not follow any other. But tharal principalities of the world being abolished, that euermlasting kingdome shal come, whereof CHRIST is the Author and conductor. Thus haue some Diuines expounded Daniel.

Others accomodate it onely vnto Babylon, which fell vnder the dominion of the Persians, Medes, Greeks, and Parthians; which hath bin often desolate, and finally ouerthrowen; not thinking it good to reduce all Empires vnto foure; considering there haue bin others of great power, and argenes. As of the Medes, who supplanted the Assyrians; of the Parthians which ouercame the Macedonians, & oftentimes vanquished the Romaines; & as hauing parted the world with the, obtained the East, & ruled al Asia between the red sea, and the Caspian; & a good way toward the Indies: Of the Egyptians, whose kinges excelled in praise of valiancy, & deeds of armes al other nations; which would blot out & deface, the great & excellent victories of the Persians, Macedonians, & Romaines; if the long course of yeres would permit their renown to endure till this time, the rest no way surpassing them, but in the happines of their Historiographers (who are more read) & by a fresher memory of their antiquitie; Of the Arabians or Saracens, which possessed Persia, & Babylon, destroying the Romain Empire in the East; and enioyed a great part of Asia, Africke, and Europe; planting there not onely their armies and signories, but their religion also; and their tongue: Of the Gothes who invaded not onely the prouinces of the Romain Empire in the West, but tooke, and sacked Rome the seat of the Empire; raining in Italy lxx. yeres: although Alexander who ouerthrew the kingdome of the Persians, reigned but twelue yeres; who like a lightening thunder leaped into diuers parts, leaving his state to many successors disagreeing amongst themselves who lost it incontinently: Finally of the Tartarians who may be compared with all the former; who won Bactriana and Sogdiana, the prouinces of the Babylonian, Persian, and Parthian Empire; and destroyed Babylon it selfe vnder the conduct of their Lord Halao.

At this day there are great estates, namely toward the East: Of Cathay or of China, in the Northren India; and of Natlingue in the Southern, whereunto the Persian is neere: That of the Moscouite in the North, and the Abyssin or Ethiopian in the South. In the West the Spanish, and French. The Turkish is as it were in the midst of all very great and riche: which notwithstanding is not to be compared to that of the Romaines, who ruled from the Orcades and Thule on the one side Spaine, and Mauritania on the other; as far as the hill Caucasus, and to the river Euphrates, and the higher Ethiopia; trauiersing the countrey of Egypt and of Arabia, even to the East sea: their Empire hauing bin almost the onely one that hath vntill this present made the East, & West, the North, and South, their limits, hauing endured xij. hundred yeres longer then any other kingdome or common wealth, which hath bin either before or since, except the Assyrian. For the Turkes hold little in

Africk, & nothing in Italy, Spaine, France, Germany, & England; neither yet passing toward the East & the South, the attieint bounds of the Romans.

The common wealth of VENICE being principally *Aristocratical*; by the Senate, and colledge of wisemen, hath these parts so well tempered together and proportioned, that it hath bin a long time preserved from seditions within it selfe, and mutations, which at leastwise were of great importance; and outwardly hath maintained it selfe against the assault of many mighty princes: having already continued about twelue hundred yeres, without any violence of inward wars, and without falling vnder the yoke of any soveraigne power, or changing the first ordinance wherein it was founded. Many auncient common weales haue exceeded it in greatnes of Empire, in militarie discipline, and renowne of great exploitides: But there is none to bee compared to it in gouernment, and lawes for good, and happy life; neither any to be found that hath reigned so long; no not among the auncients, the Romaine, Carthaginian, Rhodian, Athenian, Lacedemonian, and Marsilian; or amongst those of later age, the Florentine, Senoiese, Lucioise, and Genuoyse: the state being in deed gouerned in the most accomplished communalty, that hath bin seen or red of. The *Democratic* of the SWITZERS likewise is well tempered by the counsailes established in euery Canton; which preferre it from such vices and inconueniences, vnto which the common people are most ordinarily subiect; & haue made it to prosper hitherto. And in as much as there are amongst them thirteene cities confederate; they represent the auncient leagues of the Tolcans, Ionians, Eolians and Acheians: which exceeded not much the number of twelue or thirteene townes. For being come to such a number that they haue meantes to defend them selues, they endeavour not to increase their state; as wel because that necessity constraineth them not to seeke to get greater power; as also because that being common in their conquestes they make no lesse reckoning of them; & that otherwise by augmenting in societies & confederacies, the multitude would come to some confusion.

A COMPARISON OF WARLIKE NATIONS to yadus *Prin. Armes, Battayles, Sides, and Assaults* to yadus *Prin. Armes, Battayles, Sides, and Assaults* to yadus *Prin. Armes, Battayles, Sides, and Assaults*

SOME nations are better by land; and others by sea. Polybius writeth of the SCARTHAGINIANS, that they were best on the sea, and could there best furnish an equippage; for as much as this exercise was hereditarie, and ancient vnto them; and that they trafficked on sea more then any others: but that the ROMAINS hope themselves best with their footemen; & gaue themselves wholly vnto it. The Phenicians, Cilicians, Egyptians, Rhodians, & Marsilians were in times past much esteemed for marine matters. The situation of VENICE is more fit for warre by sea then by land: seeing that one could not there in any sort accommodate any companies of footemen; or bandes and squadrons of footemen. Moreouer the most simple, and courageous nations

nations seeke not to fight but by prowes, and vertue; blaming all subtilties; and surprises: such as the Gaules & Heluetians were in old time. The others as the Greekes, Spaniards, Persians, Egyptians, and Africans which are crafty, and cautelous of nature, care not by what meanes they get the aduantage on their aduersaries: not thinking any kind of deceit to be reprochful against the enemies; so that they ouercome them. And therefore they do ordinarily vse ambushes to entrap him; and do rob and spoile their townes at vnawares: endeavouring to vanquish them by skirmishes, and sodaine surprises, when they find them vnprovided; rather then by battayles determined, and prepared at a prefixed day. Polybius saith that the Cretenses or Candians are the nimblest people of the worlde, both by sea, and by land, for ambushes, robberies and spoiles; for surprises by night, and all manner of deceipts: but that in a pitched field they are feareful, and cowardly without seruice, vnto whom the Acheians, and Macedonians are quite contrary. Iustin telleth of the Parthians, that by flying or running away they decieued their enemies; and that when one would think them to be ouercome, they were the most dangerous. The Turkes (who are reckoned so mighty) get more victories, by policie, and opportunity; then by force: neuer aduenturing or hazarding battaile, but to their aduantage.

Concerning armies; Asia at all times by reason of the vnmeasurable largenes thereof hath bin most populous; and therefore hath set forth armies of incredible greatnesse, and power: as we haue said of Ninus, who led an armie of seuentene hundred thousand footemen, two hundred thousand horsemen, ten thousand and sixe hundred chariots, armed with hookes. Of Semiramis his wife who went into India with thirtie hundred thousand foote, five hundred thousand horsemen, a hundred thousand chariots, and made a bridge on the riuer of *Inde* of two thousand boates of Cyrus; who gathered together sixe hundred thousand footemen, and sixe score thousand horsemen, with two thousand armed chariots: Of Darius the first, who assailed the Scythians, with eight hundred thousand fighting men: Of Xerxes going into Greece; who had by sea five hundred seuentene thousand men, and by land a Million, seven hundred thousand footemen, and foure score thousand horsemen; with twenty thousand Arabians, and Africans: vnto whom there ioined of Europe three hundred thousand: the whole multitude coming to two millions, sixe hundred and seuentene thousand fighting men. Atilia in Europe assembled five hundred thousand men of warre, on horsebacke, and on foote. We wil compare T AMBERLAN vnto them, who had together and enterained long twelue hundred thousand souldiers: and those which haue diminished this number, yet gaue him no lesse then sixe hundred thousand footemen, and foure hundred thousand horse. The two greatest armies, which haue bin scene in the West by land; within these thousand yeres, were that of Sultan Soliman when he came the second time to Vienna, and of the Emperour Charles the first, going to defend it against him. Where if they had fought, the question had not bin only of Vienna, but of the Empire almost of

all the world: to bring it into his ancient estate. But the winter comming on, they parted without doing any thing worthy of remembrance, fearing one the other. In the Turkes armie there were five hundred thousand fighting men; and of Artillery, three hundred field peeces. In that of the Emperour x. thousand foote, and thirtiethousand horsemen; Almaines, Flemings, Bohemians, Polagues, Hongarians, Spaniards, Italians, Bourguignons, Namurois, and Hannonicers; with incredible preparation of all sorts of artillery: the whole number of all those that were in the armie when it was full, comming to cclxxx. thousand parsons. The other militarie assemblies that haue bin seen in the West of long time, do resemble robberies, or playing at barriers, rather than true warres (if we beleue Blondus Plautius the Historiographer) militarie discipline being ill obserued in these partes; and men effeminated by delights, and blinded by their mutual and friuolous dissensions, diminishing from day to day their valiancy and reputation.

As touching batailles, Herodorus affirmeth that of all those which were euer fought by the Barbarians, the sharpest and most furious, was betwene TOMYRIS the Queene of the Massagets, and CYRVS: where was ouerthrowen a great part of the Persian armie, and Cyrus himselfe slaine. Xenophon reckoneth for great batailles, those two which Cyrus obtained against the Assyrians and the Lydians; in which thone King was slaine, and thother taken. We may also put amongst the principal batailles, those three which ALEXANDER wan of DARIVS King of Persia; Those which were betwene SCIPPIO, and HANNIBAL; and betwene POMPEY and CESAR at *pharsalia*: Between ATTILA king of the Hunnes on the one part, and the Romaines Frenchmen and Gothes on thother in the playne of *chaalons*, where remained a hundred and fourescore thousand parsons in the place: That which CHARLES MARTEL had at *Tours* against the Sarazens, where were slaine three hundred and threescore thousand. Vnto which wee may compare that which TAMBERLAN gaue to BAIASZET OTTOMAN, where were slaine two hundred thousand Turkes: AMVRATH to LANCELOT King of Poland and Hongary, at *Varne*, where he was slaine: The two which SELIM got on the SOPHI at *calderan*, and on the SOVL DAN in *Suria*: the most renowned that were fought these thousand yeres.

The most memorable auncient sieges of places are, that of TROY by the Greekes, where they continued ten yeres, and in the end tooke it in the night time by deuce: of BABYLON by Cyrus, and by Darius: of MESSENE by the Lacedemonians; where they remained likewise ten yeres: hauing bound themselves by oath not to depart, til they had taken it. Herodorus writeth that *Psameticus* king of Egypt, held AZOTVS a citie of *Suria* be sieged for the space of nineteene yeres; and was so obdurate in his purpose that he would not depart til he had taken it: The same Authour sayeth, that of all the townes that he had euer knownen, it had endured the longest siege. Moreover Alexander besieged Tyre, Marcellus Syracusa; Hannibal Sagunt; Scipio,

Scipio, Carthage, and Numantia; Numantius, Corinth; Iulius Cesar, Vexelodun, Alexia, Auaric, Gergobie, and Marcellus; Vespasian, and his sonne Titus, Ierusalem; Alaricus, Attila, and Gensericus, Rome. Wee may put amongst the new sieges, which we will compare with the auncients, that of CONSTANTINOPLE by Mahomet, accompanied with two hundred thousand Turkes: who tooke it by assault, when hee was but two and twentie yeres old: of GRANADO by king Ferdinand, and Queene Isabel, where they continued seauen yeres before they could take it on the Moores: of RHODES by Sultan Soliman, compassing it with three hundred thousand men, who finally obtained it by composition: of BELGRADO at the entrance of Hongary, a very strong citie; and of MALTA also by him, which he could not take, although his men did their vtermost: but conquered Signet in Hongarie when he died. It is not long since Florence sustained a siege a whole yeare together, before the common wealth was brought into a Dukedome.

But the sieges of Rhodes and Malta were more by sea, then by land, and may be compared to the sieges of Tyre, Syracusa, Carthage, Numantia, and Marcellus: which in like maner were rather on sea, then on land. The battaile by sea which the VENETIANS got not long since of the Turkes doth not yeld any whit to the most renowned of the auncients: as that of the ROMAINS against the ARMORICIANS that of DEMETRIVS the sonne of Antiochus king of Suria, and PTOLOMEY king of Egypt; Betwene PHILIP king of Macedonia, and ATTALVS king of Pergamus; betwene OCTAVIUS CESAR, and MARCVS ANTONIUS before *Actium*: It is true that the auncients were more mighty by sea then wee: but for want of vnderstanding and skill in nauigation they made infinite shipwracks, and receiued inestimable losses. The onely citie of Athens kept sometimes three hundred gallies. And nowe the Turke who is so riche, and so mighty cannot rig forth, set to sea, and maintaine so many. Xerxes when hee went into Greece had three thousand vessels. Alexander when he died caued a thousand to be prepared to go into Africk, and to assaile Carthage. The Romaines, and Carthaginians in the warres which they had long time together lost an infinite number of ships. Dionise the tyrant of Syracusa had foure hundred vessels with oares.

Moreover the auncients made gallies of v. vij. viij. ix. & x. oares in a seate, yea euen to xxx. Those of this time are but of iij. and at Venice it hath bin a difficult thing to build one of five oares. These five hundred yeres the Venetians, and Genuoises haue bin Masters of the *Mediterranean* sea, and haue fought sharply thereon one against the other, for the chiefe superintendence thereof: The Venetians at length haue had the better, and are mighty thereon at this day. In the Ocean the Portugales, Castilians, and Englishmen by dexterity, knowledge, and skill of nauigating hold the chiefe commendation in this exercise: hauing excelled the Tyrians, Egyptians, Phenicians, Rhodians, Romaines, Carthaginians, Marcellians, Armoricans, and all others that

euer medled with long voiaiges; and discoueries of landes that were before vnknown; hauing gon round about the world by their nauigations: which the auncients neuer did, nor could, or durst vndertake to doe.

A COMPARISON OF NAVIGATIONS, and discoueries of Countries, peregrinations, and Voya- ges by land,

Homer and Orpheus haue songe in their verses how all the habitable earth is enuirowed with the Ocean as an Isle. And the Cosmographers affirme that the earth and water make but one globe; which hath bin wholly compassed in our time; in three yerres, by the nauigation of MAGELAN and his fellowes. In ancient time the North was sailed by the commandement of AVGVSTVS, as far as the *Baltick* sea; and *Bornisia*, where the Amber groweth. Now the ENGLISHMEN, and the NORMANS go easily into *Moscouia*, pasing the sea of Yce, at such time as it is vnfrozen.

Touching the innermost, and farthest part of the North, the Auncients knew no farther then the riuer of *Tanis*, diuiding Asia from Europe: At this day all is knowne euen to the Pole; and the most part reduced to the Christian religion by the SVEVIANS, and MOSCOVITES. Which on the other side was knowne by the MACEDONIAN Armes, during the raigne of Seleucus and Antiochus from the *Indian* sea vnto the *Caspian*. And about the *Caspian* sea were discovered many bankes, as towards the East was visited a great part of the south sea by the victories of ALEXANDER the great. HANNO also a riche Carthaginian Lord sayled from *Gibraltar* into the Arabian sea, behinde Africke: hauing set downe his voyage in writing. In our time the Castilians haue sayled beyonde the Canaries, and bearing towards the West, passed vnto our *Periues*, which they haue subdued to the Crowne of Spaine, with many Cities and large countries full of golde, and other good things by them discovered. And the Portugales going towards the south beyonde the *Capricorne* haue come to our *Anteces*, prouing all the middle Zone to be inhabited; that is to say, all that space of ground which is vnder the Zodiack betweene the two tropicks against the opinion of Aristotle, and the auncient Poets. Afterwards they trauesied toward the Indies, and went to our *Antipodes* obtaining a dominion ouer them. Moreouer Paulus Venetus, Ludouicus Romanus, Franciscus, Aluarez, Ioannes Leo, and others trauiailing by land thorough all the coastes thereof, haue giuen vs knowledge of infinite *Mediterranean* or midland countries, which were not knowne before. In such sort that we may truly affirme that the world is wholly manifested, at this day, and all mankind entirely known: for now all men may communicate one to another their commodities, and supply their mutual wants; as inhabiting all the selfe same citie, and common wealth of the world.

A COM-

A COMPARISON OF THE RICHES.

of the times present; with that of the times past.

IT is certaine, that this age hath bin much enriched and accomodated with many new things; seruing not only for necessitie; but also for pleasure, ornament, and magnificence; by the foresaid nauigations, and discoueries: For besides the sugars, pearles, spices, strange and medicinable herbes, trees, and fruites; there haue bin found many mynes of fine Gold: towards the South, especially in the countrie of PERU, where all the vessel, and vten-siles of household, are of gold: which hath bin brought into Spaine, and dispersed afterwards ouer all Europe. But there is no smal difficultie in iudging whether the riches of this time, be comparable to that of the time passed. For it seemeth that the Auncients were richer; when we call to memorie the vnmeasurable quantitie of gold; which SARDANAPALVS the last king of the Assyrians consumed; at his departure out of the world; the riches of the kings, MIDAS; and CRESVS; of BYTHIAS the Bythinian, who at his owne charges feasted the Armie of Xerxes; and presented him with a great Vine of gold; the great treasures found by ALEXANDER in the conquest of Persia. The abundance of gold that was in *Jemry*, in the time of SALOMON; the excessive expenles of ANTONIVS and CLEOPATRA; the wealth of CRASSVS a Citizen of Rome; accounting no man rich, if he could not intertaine an Armie with his renewen: the spoiles which IVLIVS CESAR got in the Gauls; and the giftes which he gaue vnto many, to draw them to his side: The prodigallitie of the Emperours, Claudius, Caligula, and Nero: The possessions of Pallas, Calpistius, and Narcissus bondmen; And of SENECA the Philosopher: who being but priuate men, exceeded the publike retienew of many kings, at this day accounted to be verie rich. Notwithstanding we vnderstand, that the great CHAM of Cathay, and PRESBITER IOHN, vse a kind of husbandrie neuer before practized, to gather gold and siluer vnto them, and to keepe that, which they haue gathered; & do continue to gather, in so great quantitie, that they haue enough to buy all the rest of the world: For thone, not vsing money made of any Metall, but either peeces of paper, or the rinds of Mulberrie trees, marked with his Imperiall marke; The other, graines of salt, or pepper cornes, (which they cause to be valued as money) they draw to themselves all the gold, and siluer of the Countrie; and cause it to be melted, and then lock it vp in strong places, without diminishing of it at any time: In such sort, that they seem to exceed in wealth, all other Princes, both auncient & modern, that were euer renowned for their riches. The kings of PERSIA were not so good husbands, which gaue money his course to and fro, both of gold, & siluer in their Countrey, & that which they drew vnto themselves, they caused to be melted & cast into earthen barrels; and when the vessels were full, they made them to be caried vp & down to follow their Court; & when they

had

THE ELEVENTH BOOKE

had any need, they broke as much as they had use of. They say that the reu-
new of the great SIGNOR, amounteth to twelue or fifteen Millions of
gold; wherwith he intertaineth so many men on horseback, and on foote, by
land and by sea, in his Court, and on his frontiers; which do neuer want
their pay: and yet notwithstanding, by good husbandrie laieth vp euery yeare
great store of gold and siluer, in his treasure house, and in the leuen towers
of Constantinople. Of long time there hath not bin any Lord richer vnder
the degree of a King, or an Emperour, then COSMVS de MEDICIS, the
first of that name being a Florentine.

A COMPARISON OF ARTISANS, and of workes

THE excellent Artisans, and exquisite workes, are commonly found a-
mongst rich folkes; who are curious to haue faire houses, moueables,
garments, armes, harnes, pleasures, and delights: But poore men are
sufficed with supplying of their wants. Wherefore in those Countries where
all riches do abound; and namely in great Cities, do frequent all kind of
workmen; which are verie good at this day: coming neere to the Auncien-
ts in some workes; and in others excelling them. The GREEKES for
a time excelled in all occupations; Then the ITALIANS; who are ordi-
narily absolute in whatsoeuer they giue themselves wholly vnto. The AL-
MAINS work wonderfully in all kind of Metalls. The FLEMINGS
in Paynting, and Tapistrie. The FRENCHMEN are most industrious to
imitate that which they see exactly done elswhere: and to represent it after-
wards. The EGIPTIANS of Cair, are verie wittie; honouring, and
esteeming aboue all others, the Inuentours of any braue noueltie. But the
CATHAYANS, or CHINOIS, haue this perswasion of themselves,
that they surpasse all men in dexteritie: working so liuely, that their workes
do not seeme to be made by mans hand; but by nature her selfe.

A COMPARISON OF THE MANERS of this present Age, with the former.

IT is an old complaint, that maners waxe every day worse and worse. If it
were so, then men should ere this haue come to the heighth of iniquitie; and
there should now be no more integritie in them: which is not true. But
we must think that there is a vicissitude, and an interchangeable course be-
tween vice and vertue; which arise and fall by turnes, and are oftentimes
opposed one against an other, as contraries: that they may be the better
known, and more easilie discerned. *Inest enim rebus omnibus quidam velut
orbis, ut quemadmodum temporum vices, ita morum vertantur: nec omnia apud
priores meliora (inquit Tacitus) sed nostra quoque aetas multa laudis et artium lau-
danda posteris tulit.* It is credible, that this complaint hath first proceeded
from

OF THE VARIETY OF THINGS.

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from old men: who hauing passed the flower of their age (which was full
of ioy, and gladnes) when they come to their extreme old age (wherin is no-
thing but sorrow, and sadness,) they wish againe for the pleasures of youth;
seeing their senses become feeble; and all their members weakened. Some-
times also being dispised or neglected of those that erst had honoured them;
and deceived by a false opinion which they haue of things; they think there
is no faith, nor friendship, nor honestie, remayning among men: telling to the
younger sort many wonders of their former age. To whom it hapneth no
otherwise then it doth vnto those, that embarke themselves on the sea; and
beginning to saile, according to the measure as they are distant from land, it
seemeth vnto them, that the bank, or shore, the hills, trees, and houses do
leauie them: thinking in like maner that in their old age, both pleasure, hu-
manitie, and iustice do forsake them, and vanish away. Moreover, those
which are extremely vicious, being not able to go any farther, nor yet to stand
at a stay wherthey be; are constrained to returne by little, and little, either
for shame (which is naturally in men) or els for necessitie; because that in
such manifest wickednes, they are eschewed of all men: or els by the diuine
providence; which bringeth them back againe. For in the ancient histo-
ries are found such execrable vices, as there can not be more; which haue
ruined for a time, and haue after wards bin detested: in whose place haue
succeeded most commendable vertues. Whereon we will resolute with Se-
neca; speaking thus to this purpose. *Hot maiores nostri quæsit sunt (ait) hoc nos
querimus; hoc posteri nostri queruntur; euerfos esse mores, regnare nequitiam, in
deterius res humanas, et in omne nefas labi: At ista sunt loco eodem. stabuntque
paululum dumtaxat ultro citroque mota; ut fluctus quos ætus accedens longius ex-
tulit; recedens maiore litorum vestigio tenuit. Nunc in adulterio, magis quam in
alio peccabitur, abrumpetque frenos pudicitia; nunc conuiuiorum vigebit furor, et
sacrosanctum patrimoniorum exitium culina; nunc cultus corporum nimius, & forme
cura, præferens animi deformitatem: Nunc in petulantiam & audaciam erumpet
male dispensata libertas; nunc in crudelitatem priuatiæ, ac publicam ibitur, bello-
rumque ciuilium insaniam, qua omne sanctum, et sacrum profanetur. Habebitur
aliquando ebrietati honor; et plurimum meri cepisse virtus erit. Non expectant
vno loco vitia; sed mobilia, & inter se dissentientia tumultuantur: pellant iniucem,
fuganturque. Ceterum idem semper de nobis pronuntiare debemus; malos esse nos,
malos fuisse (inuisus adiiciam) & futuros esse.*

A COMPARISON OF THE LEARNING of these daies; with the Auncient in Philosophie, Eloquence, Law, politic, Physick, Poetry, Astrologie, Cosmographie, and the other Mathematicks.

ALwaies the great vnderstandings, and good wits fit for Learning, haue
bin rare; yea euen in the learned ages, and amongst the most ingenious
Nations: Consequently, the excellencie of learning hath bin also rare;
and

and therefore the more admirable. To the attaining whereof, there is requisite a happy nature, a laborious diligence, & a constant perseverance; which must be aduanced, honoured, and rewarded by the Princes: who notwithstanding commonly haue small care of learning, and fauour it slenderly. The students, if they be poore, they apply themselves to questuarie, or gainfull arts; whereby to haue meanes to liue, when they haue reasonably profited in them. The rich giue themselves to pleasure, seeking the easie and superficial apparence; and not the painfull profoundnes, and depth of knowledge. The greatest part of Teachers vse but reherings, and repetitions by rote, acquitting themselves lightly of their charges. They which write for the most part, do nothing but tye together, and all heape one on another Grammars, Rhetoricks, Logicks, Institutions, Introductions, Abridgements, Annotations, Corrections, Translations, Epistles, Orations, Eclogues, Dialogues, Common places, Elegies, Odes, Vulgar rymes, and such other versifications. Moreover, we must learne out of bookes in the schooles, the Latin, Greek, Hebrew, Chaldiack, and Arabian; which were mother tongues amongst the Auncients, and they learned them from their cradle, when they began to speak: In which we must now consume much time, and the best of our age; which were better employed in the knowledge of things, and vnderstanding of the sciences. Besides there is one inconuenience in learning, which is not small; that they are all their life time brought vp in the shadow of schooles, without knowing of their behauiour amongst men; and without hauing experience of matters; although knowledge without praetize be vnperfect. Which is the cause that we haue not at this day such eminent persons in *Philosophie*, as Pythagoras, Thales, Plato, Aristotle, and Theophrastus; In *Eloquence*, as Demosthenes, and Cicero; In *Physick*, as Hippocrates, Galene, and Auicenn; In *Law*, as Seruius Sulpicius, Papinian, and Vlpian; In *Historie*, as Herodotus, Thucydides, Polybius, Salust, Liuius, and Tacitus; In the *Mathematicks*, as Euclide, Eudoxus, Archimedes, and Ptolemeus: albeit there haue bin in them verie excellent men of this age. For sithence they were extinguished in Egypt, and left off by the Greeks, and Arabians; they were neuer more famous then they are at this present: especially *Astrologie*, and *Cosmographie*; for the Auncients scarcely vnderstood thone halfe of heauen, of the earth, and of the sea; knowing nothing in the West beyond the *Canaries*; and in the East beyond *Catayre*. At this day all lands and seas are known, and sayled.

Thales, Pythagoras, Aristotle, Hipparchus, Artemidorus, Eratosthenes, Strabo, Plinie, Macrobius, Capella, Virgill, and generally all the auncient Authours; saue Ptolemeus, Auicenn, and Albertus magnus, thought that of the fise Zones of heauen, there were but two inhabited: and that the three others by excessiue heat, or extreme cold remained desert. At this day there is nothing more certain, then that they all are inhabited. Plinie, Lactantius, and S. Augustin, thought there were no *Antipodes*: But now we rule ouer them, and traffick with them ordinarily. They which in times past beheld the heauens, found but few mouings, and could scarce perceiue ten; But now (as

if the

if the knowledge, both of the one, and the other world, had bin by some definite referred for our age) they haue bin obserued in greater number, and more admirable: and two other principall ones added vnto them, to serue for a certaine demonstration of many things appearing in the starres; and to discover the hidden misteries of nature. *Cosmographie*, and *Astrologie*, are so beautified, that if Ptolemeus the father of them both were aliue againe, he would scarce know them, being increased in such sort by the late obseruations; and nauigations. REGIOMONTANVS is reputed the best *Mathematician* of this age, and thought to be little inferiour to Anaximander the Milesian; or Archimedes the Syracusan. His Master Purbachius, the Cardinal of CVS A; and COPERNICVS (being Germanis al of them) haue excelled in these sciences. Also IOVIANVS PONTANVS hath taken great paines in *Astrologie*, being no lesse happie in prose, then in verse; and apt for any kind of writing. Volateran said, that he made verses with more art then nature: But yet so laboured after the imitation of the Auncients, that he hath not had his peere in this age. Crinitus speaking of him, and of MARVLLVS his disciple, affirmeth, that both the one and thother is absolute in his kind; and that they two may be compared with the Auncients: deseruing verie well to be taken for good example, and admired as notable relicks of antiquitie. *Friskistorius* giueth such testimonie of PONTANVS:

Vidimus et Vatem egregium, cui pulchra canenti
Parthenope, Placidisque cauo Sebethas ab antro
Plauserunt, vmbraque, sacri manesque Maronis:
Qui magnos stellarum ortus cantauit, & hortos
Hesperidum; cælique omnes variabilis oras.

SYNCERVS, VIDA, and FRACASTORIUS haue likewise deserved much in the *Latine Poesie*. PETRARCH, and ARIOSTO in the *Italian*. RONSARD, and BELLAY in the *French*. GEORGIVS AGRICOLA a German, hath so well acquitted himself in searching the nature of *Metals*; as Aristotle, Theophrastus, Plinie, and other Auncients, seeme to haue vnderstood nothing in comparison of him. The Earle IOHN of MIRANDVLA, was the honour of his age; and might well haue bin compared to all the Egyptian, Chaldean, Persian, Greek, Roman, and Arabian antiquitie; if he had liued.

But it is now time to make an end of this discourse; by which is evidently shoven the vicissitude in all humane affaires; names, learning, languages, arts, estates, lawes, and maners: and how they cease not to arise and fall; amending or enuoying by turnes. And if the memorie and knowledge of that which is past, be the instruction of the present, and aduertisement for that which is to come: it is to be feared, least the power, wisdom, sciences, bookes, industrie, workmanshipes, and knowledges of the world, being come to so great excellencie; doe fall againe, as they haue done in times past.

and

and come to decay; by confusion succeeding after this order and perfection; rudenesse after civilitie; ignorance after knowledge; and barbarousnes after elegancie. I foresee alreadie in my mind, many strange Nations, differing in fashions, colours, and habites, rushing into Europe as did in old time the Gothes, Hunnes, Lombardes, Vandales, and Saracens; which will destroy our Townes, Cities, Castles, Palaces, and Temples: will change the manners, lawes, languages, and religion; burne the Libraries, spoiling whatsoever good things they shall find in these Countreies invaded by them: to the end to abolish the honour and vertue thereof. I foresee wares arising in all Countreies, both civill and foreine; factions; and divisions springing, which will profane both diuine and humane whatsoever; famines, and pestilences threatening mortall men; the order of nature, the rules of the celestiall motions, and the agreement of the elements breaking off; deluges, and inundations coming on the one side; and excessiue heates, and violent earthquakes on the other: and the world drawing towards an end; bringing, with it a confusion of all things, and reducing them againe to their auncient and former Chaos.

But howbeit, these things proceed (after the opinion of the *Naturalists*) from the fatall law of the world; and haue their natural causes: yet notwithstanding, the events of them do principally depend on the providence of God; who is above nature, and who alone doth know the prefixed time, wherein these things shall come to passe. Wherefore, men of good mindes ought not to be amazed or astonished therewith; but rather to take courage vnto them, traualling carefully, every one in that vocation whereunto he is called; to tend to preserve to their power so manie goodly things lately inuented, or restored; whose losse would be almost irreparable; and to deliuer them ouer to such as come after vs; as we haue receiued them of our aunces-tours: and namely GOOD LETTERS, as long as it shall please God that they endure. Whom we will pray to preserve from indignitie, such as make profession of them worthily; that they may perseuere in this honest studie: amending the Arts, and clearing of the truth, to his praise, honour, and glorie. For this occasion, the better to encourage them, shalbe added an Inquisition on that common saying of men, whereby they haue alwaies maintained, and do maintaine; that *nothing can be said, which hath not bin said heretofore*: that thereby they may vnderstand, that the truth is not wholly discovered; nor all the learning taken vp by our forefathers.

The end of the eleventh Booke,

WHETHER



WHETHER IT BE TRUE, OR NO,
that there can be nothing said, which hath not bin said before; And that we
must by our owne Inventions, augment the Doctrine of the Auncients:
not contenting our selves only with Translations, Expositions,
Corrections, and Abridgements of their Writings;

The Twelfth and Last Booke,

THE beginnings of the Artes haue bin small, and the greatest difficultie, was in the first inuening of them; then by the industrie of the learned, they were by little and little augmented; Correcting such things as were euill obserued, and supplying such as were omitted: but yet, without making any thing entirely absolute; whereunto there might nothing be added. Nothing is begun and ended at one time; but by succession of time, things are increased; amended, and become better polished. Almost all the Artes haue bin inuented by Vise and Experience; and afterwarde gathered and made by obseruation and reason: and then consequently reduced into better forme, and more certain, by Diuisions, Definitions, Argumentations, and Demonstrations; by generall precepts and rules drawn from nature; not from opinion, and tending to the same ende: not by staying and resting on that which men had formerly done, said, or written; nor by only imitating of them, after the maner of slouthfull, and cowardly persons: but by the adding of somewhat of their owne, by some that came after; according as the matters from time to time discovered, and cleared themselves; the honour commonly remayning to the last commers, as the most exquisite, and accomplished. By whose example we ought to trauaile courageously, with hope to make our selves better then them; aspiring continually to perfection, which as yet is not seene any where: considering that there remayne more things to be sought out, then are alreadie inuented, and founde. And let vs not be so simple, as to attribute so much vnto the Auncients, that wee beleue that they haue knowen all; and said all; without leaving any thing to be said, by those that should come after them. They haue not bin so arrogant, as to looke that none should meddle, or deale with those matters which they had handeled: But on the contrarie, considering

the difficultie of knowledge, and the weaknes of mans vnderstanding, they haue exhorted others to manae therein; speaking rather to stir them vp, and prouoke them thereunto, then to keepe them back, or stay them from writing. Let vs not thinke that nature hath giuen them all her good gifts, that she might be barren in time to come: but that as she hath in times past brought forth certaine notable personages, who haue manifested many of her secrets; so she can againe bring forth, such as by the influence of heauen, and a singular inclination, by liuelynes of vnderstanding, and perseuerance of labour, shall attaine thither; whither long experience, diligent obseruation, and subtiltie of reason, haue not pierced till this present. She is the same that she was in the former famous ages: The world is such as it was before: The heauen and the time keepe the same order which they did; The Sunne, and thother Planets, haue not changed their courses; and there is no starre removed out of his place: The Elements haue the same power; men are made of the same matter, & in the same sort disposed as they were in old time. And were not the maner of lyuing corrupted, which we vse, preferring idleness before diligence, pleasure before profit, and riches before vertue; nothing would let, but this age might bring forth as eminent personages in Philosophie as were Plato, and Aristotle; in *Physick* as Hippocrates, and Galen; or in the *mathematicks* as Euclide, Archimedes, and Ptolomey. Considering the help which we receiue of their books, the examples wherewith antiquitie hath instructed vs, so many obseruations, and inventions fit the time, and so long experience of all things: In such sort, that (if we consider it well) there was neuer age more happy for the aduancement of learning, then this present; if weying the shortnes of mans life, we resolve to employ our whole endeavour & industrie, on the studie of true knowledge. Wisdom hath not fulfilled her work; much remaineth, and will alwaies remaine: and there will neuer be wanting occasion to add therunto. Truth doth offer her selfe to all those that will seek her, and are of capacitie to receiue her: albeit Democritus complaineth, that she is hid in a place as deep as a well; wherence (in his opinion) it is not possible to draw her forth. Who soeuer giueth himself to it in good earnest, shall find alway somewhat to do therein. All the mysteries of God and secrets of nature, are not discovered at one time. The greatest things are difficult, and long in comming. How many are there, not yet reduced into art? How many haue bin first known and found out in this age? I say, new lands, new seas, new formes of men, manners, lawes, and customes; new diseases, and new remedies; new waies of the Heauen, and of the Ocean, neuer before found out; and new starres seen? yea, and how many remaine to be known by our posteritie? That which is now hid, with time will come to light; and our successours will wonder that we were ignorant of them. M. Varro witnesseth, that in the space of a thousand yeares, the Arts were invented, and augmented; which yet vntill this time are not perfected, and accomplished: But if the perfection of them hath not hitherto bin found, it followeth not therof, that it cannot

be found. For those things which at this day are held to be the greatest, and most admirable, had a time of beginning: and that which is now verie good, was not so at the first; but is increased by little and little, amending from time to time. Certainly, the excellencie in all things is slow, difficult, and rare: seeing that there is scarcely found in many hundreds, and thousands of yeares, amongst an infinite number of Students, one man worthis of admiration; being learned and eloquent indeed; that with a good naturall wit, liuelynes and sharpnes of vnderstanding, experience and vse of things, hath the constancie and pacience to perseuere, which are requisite to such an interprise. This notwithstanding, we ought not to faint, or to dispaire; for if there be but small hope to excell and go beyond the best; yet is it an honour to follow them: and if there be no meanes to reach them; yet is it commendable to be second, or third vnto them. It is therefore conuenient to applie our industrie to the searching out of the truth, as they haue done; and to endeavour to augment the doctryne of the Auncients: without so much subiecting our selues to antiquitie, that we do nothing for our age; and haue no care of our posteritie. Moreover, many things inuented by the Auncients, are lost. The wildome of the Egyptians, Persians, Indians, and Baetrians, hath not come vnto vs; many good Greek and Latine Authours are not found; And amongst those that remaine, there are few agreeable to the present maners, and affaires. We do not build now adiaies after the fashion of Vitruuius; neither tyl the ground, nor plant, according to Varro, or Columella; nor take foode or phylick after the ordinance of Hippocrates, and Galen: We iudge not according to the Ciuill Law of the Romaines; neither plead we as did Demosthenes, and Cicero; or gouerne our common wealthes, by the Lawes of Solon, and Lycurgus; or following the politicke precepts of Plato, and Aristotle. We sing not as did the Auncients; neither warre we according to Vegetius: the art militarie being changed; and all kind of armes, both offensive, and defensive. Ptolomey in his Cosmographie, doth aduertize men to beleuee the latest trauaylers, touching the longitude, and latitude of places. Aristotle saith, that the *Quadrature of the Circle* may be known; but that it is not yet found out. Plato affirmeth, that Geometrie was vnperfect in his time, and that *Stereometrie*, and the *Cubike* wanted. The *Calculations* of the Heauens are not all found true. Vesalius curiously obseruing *Anatomie*, hath found manie pointes therein omitted by Aristotle, and Galen. Plinie, boasteth that he hath added in the *Historie of liuing creatures*, that which Aristotle was ignorant of. Leonicens reproueth Plinie of lyes, and errors in manie places. Auenreis hath written against Galene; Galene against Aristotle; and Aristotle against Plato. There is no Authour so accomplished or perfected, in whom one may not finde somewhat wanting, or worthis of reproofe. And that which is worse; there are some men so giuen and so affectionate to antiquitie, that they are ignorant, or haue very smal knowledge,

of the Countrey, and time wherein they liue. They know in every point how Athens, Lacedemon, Carthage, Persia, & Egypt were governed, not knowing the affaires of their owne Countrey; wherein they are strangers: As there are found many among vs, discoursing of the assembly of the *Ariopagites*, & of the *Comices* of the Romans; vnderstanding nothing of the counsaile of France; the handling of the reuenues, and the order of the Parliaments. Is it not then an abusing of studie, and of learning, to dwell continually among the Auncients; and not to endeavour to bring forth new inuentions, agreeable to the manners, and affaires of this time. When wil we leaue taking of grasse for corne; the flower for the fruit; and the rind for the wood; doing nothing but translate, correct; expound, or abridge, the bookes of the Auncients? who if they had bin also of this mind, not setting themselves to write; or to say any thing, but that which had bin written, or said before; no Art should haue bin inuented: or at least, they had all remained in their beginnings, without receiving any increase. The perpetuall Imitators, or alwaies Translatours; or Commentatours, hyding themselves vnder the shadow of others, are verie slaues; and haue no generous courage in them: if they dare not once to do, that which they haue so long time learned. They alwaies distrust themselves; and follow the first in those things, wherein the later haue not agreed with the former; namely, in those which are not yet sought out: and will neuer be found, if we content our selues with that which is already inuented; without adding any thing therunto. By occasion whereof, I will aunswere them henceforward which object, that there are too many bookes.

Certainly; if all that hath bin written by the auncient Philosophers, Historiographers, Oratours, Poets, Physitians, Diuines, and Lawiers, had cometo our hands, all had bin full of bookes; and we should haue had no other moueables in our house but bookes: we should be constrained to go, sit, and lie vpon bookes. And yet there remaine so many, and are made from day to day, that the age of man could not suffice to read, not onely the writings in many disciplines; but in one particuler: and seldome are the Inuentories found perfect. The great number serueth rather for charge, then for instruction; and it is much better to read some few that be good; then to wander thorough many which are euill. *Lucian* blameth an ignorant person, which boasted that he had many bookes; and *Marial* mocketh an other, who thought thereby to be accounted learned. Seauen hundred Volumes were found in the Librarie of *Alexandria*, which were all burned together by a mischance of fire. The learned caried their books thither from all parts, as to the Theater of learning; and they read them in the *Museum* which was there, at the plaies ordained for the honour of *Apollo*, and of the Muses: the vanquishers receiuing great gifts, in the sight and knowledge of all the world; In somuch that none were reckoned learned, which had not won some prize there. *Liuius* calleth that great Librarie, a worthy work of kingly care, and magnificence: But *Seneca* saith, that it was neither care, nor magnificence; but a studious pompe or superfluity: & yet not studious; because the Kings *Ptolomeyes* had not erected

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it to serue for study, but for a shew and spectacle. As we see many priuate men also which haue gathered many together, wel printed, boūd, & gilded: to serue onely for ornaments, which they neuer looke in themselves, nor suffer others for feare of fouling them. Also king *ATTALVS* assembled at *Pergamus* in emulation of the *Ptolomeyes*; two hundred thousand volumes which were giuen by *Antonius* to *Cleopatra*, & so vanished. There were in the Library of the *GORDIANS* xl. thousand: and a great number of exquisite ones in that of *LVCVLVS*, and *AVGVSTVS*. There are some at this present very wel furnished; both amongst the Christians, and the Mahometists.

But going by the professions, I haue read that *DIDYMVS* a *Grammari*an composed foure thousand bookes: *APPIAN* sixe thousand; who was so arrogant, as to say, that he made them immortall, to whom hee dedicated his workes. *CICERO* said, that if his age were doubled, yet would it not suffice to read all the *Lyrick poets*. *Seneca* thinketh as much of those that haue written of *Logick*. There is no people, nation, citie, common-wealth, seignorie, countrey, king dom, or empire; but hath his Cronicles and Histories. In *Greece* one only war of *Marathon*, found three hundred Historiographers, & *Plutarch* in his liues alleageth more then two hundred of them. *SALVSTIUS*, and *LVIVS* are cometo vs vnperfect, and faulty: as are also many of lesse reckoning both *Greekes* and *Romaines*. It is not possible to reckon the books that are made of *rhisicke*, which hath many times bin changed, and diuided into diuers sects. *ARISTOTLE* the Philosopher composed iiii. hundred volumes: and *VARRO*, the most learned amongst the Romans as many. The Emperour *IVSTINIAN* by the excessiue multitude of bookes which were of the ciuill Law, was constrained to cause the *vndeeds* to be made: on which contrary to his edict haue bin heaped innumerable commentaries. *S. Iohn* the euangelist saith, that the world is not able to receiue all the books which should bee written of *IESVS CHRIST*: as appeared in the time following, wherein were infinite written in many languages, concerning the Christian religion; and the exposition of the old and new Testament. *ORIGEN* alone hath written sixe thousand bookes. The *Gothes*, *Vandales*, *Alanes*, *Hunnes*, *Lombards*, *Sarazens*, *Turkes*, and *Tartarians* brought an inestimable losse to the libraries, and corruption to the languages.

Bookes are different also according to the disposition of the times; and inclination of the countreies wherein they are made: euen as wines are diuers according to the territorie, qualitie of the aire, and disposition of the yere; the nature of the vine, & industry of the keeper. Euery age hath his peculiar kind of speech; Euery nation and age his phrase: the *Greekes* and *Latins* writing after one sort; the *Hebrewes*, *Chaldees*, and *Arabians* after an other. All are not of continuance: and as many are lightly and easily made; so they are eefoones and incontinently lost. Some are left off for the obscurity, and to affected subtilty and barbarousnes which is in them: Others despised, or neglected as vnprofitable; or consumed by length of time; or destroyed by warres, changes of tonges, and of religions; or by being euil written and copied out;

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or corrupted, & depraued: In others there is nothing but tedious repetitions; by changing the order, and the words. *Plinie* a man of great reading, saith that in conferring and comparing of authours, he hath found the old written our word for word by those that were next after them, concealing their names; and choosing rather to betaken in their theft, then to acknowledge the debt. Those which are respected here as holy, are burned elsewhere; as abomination. The affected to some certaine sect, religion, or profession, are red only by people of the same sect, religion, and profession. The poetes, orations, epistles, chronicles, histories, comedies, and tragedies, are not looked on; but by such as vnderstand the tongue wherein they are written: & out of it they commonly lose their grace. There are not any which please and satisfy all people; or which are received in all places; except they be aduisedly made, with great iudgment, & profound learning, by a singular grace of God, and a rare goodnes of nature: resisting against enuious old age, & warranting themselves from the silence of obliuion. Such as seeme to be those of *Plato*, *Aristotle*, *Hippocrates*, & *Polomey* who not content with the images of things, and shadows of opinions, haue sought the truth directly; & haue therefore escaped the iniury of time, of fire, of water, & of wars; among so many nations, & contrary sects, translated into diuers languages; yet keeping still the same grace, as when they were newly made. For as time aboliseth the opinions that are not well grounded; so it also cōfirmeth the infallible iudgements of a wise & vnderstanding nature, augmenting alwaies the reputation of those writers which haue best obserued, & vnderstood it. The iudgment of time discovereth in the end the secret faults of all things; who being the father of truth, and a iudge void of passion, hath alwaies accustomed to giue a iust sentēce, of the life or death of writings.

But seeing that the arts & sciences begin, & grow; are changed and preferred by care, diligence, remembrance, & meditation, and are lost by negligence, sloth, forgetfulness, and ignorance; it being a thing most requisite that truth should remain amongst men: It behoueth of necessity that the first being abolished, others should come in their places; and that the old bookes being lost, there should be made new. For as other things being subiect to mutatio, haue need of continuall generation to renew themselves, and to maintaine eche of them his kinde: So must learning also be provided for, by seeking of new inuētions, in steede of those that are lost, by changing that which is not well; and by supplying that which is wanting: to the end that it be not decayed; but amended from day to day. For the worlde being made of two things, whereof the one are perpetuall, and others mutable and corruptible: It is certaine that those which are perpetuall, as the heauen, the sunne, the moone, and thother starres, remain, constantly alwaies in one selfe same estate: But they that are moueable doe begin, and end; are borne, and die; do increase, & diminish vncessantly; endeavouring not withstanding (as much as they may) to come neere and participate of eternitie: not by remaining alwaies one and the same (as doe the superiour and diuine thinges) but by continuing their kindes by the meanes of generation; which is an immortall worke in this

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mortalitie. So the plants, and all liuing creatures which cannot endure long, by the necessity of the manner whereof they are made, renew themselves continually, procreating by buds, and seeds, their like. In such sort that by the order of nature the yong do alwaies succede vnto the old, and the liuing to those that are deceased; their kinds by this meanes remayning immortall. But men being indewed with a diuine and immortal soule, do aspire more to such perpetuity and immortality, endeavouring to remedy that infirmity which they know in themselves: Namely such as haue their bodies most fruitful, by begetting of children, by whom they hope to perpetuate their name, and lineage; Others that haue their minde better instructed, by bringing forth such fruits as are proper therunto; as vertues, sciences, learned and elegant writings, and other such fruits more noble, more admirable, and more durable then those of the body; which they prefer before children; and for which they voluntarily expose themselves to all labours, and dangers; neither sparing their persons nor their goods. Thence ariseth in good wits the insatiable desire of honor, stirring them vp day and night, not to content themselves with base, and casual things: but to seeke by vertuous deeds, to recompence the shortnes of this life, by the memory of all posterity. Thence proceedeth the wonderfull desire of making themselves knowne, of leauing a good opinion of them, and getting an immortal renowne. And by how much the better they are, the more they strue to come to this point of immortalitie; which they do so long for. For those most excellent personages, would not haue traualled as they haue done in times passed; without the hope which they had to be praised, and renowned, as now they are. Such were the ancient Poets, Oratours, Historiographers, Physicians, Philosophers, and Diuines, who haue brought forth so many bookes, which bring them immortall glory; as they themselves being immortall, do teach vnto others pietie, iustice, & equitie; declare the secrets of nature, both in heauen, & in earth; teach the disciplines; containe Histories full of examples; giue remedies against maladies; and other innumerable helpes, and meanes: without which we should liue worse then beastes; hauing neither religion, learning, nor ciuility. Such were the LAWMAKERS, who begat LAWES, and maners of gouernment, giuing to people, honest and durable maners of liuing. Such were the LAWYERS who haue ordered the busines, contracts, and Cases of particular persons; expounded the Statutes, and ordinances; showing the reason of them; aduertising how they ought to be kept, renewed, or abrogated. Such were the valiant CAPTAINES who did heroycall deedes for the defence, and libertie of their countrey; founded Empires, and monarchies; and builded cities: forgetting all other pleasures, to the end to leaue an immortall memory for the time to come. Such were many notable personages; who for hauing showed excellent inuētions, and exercised all vertues, haue bin greatly admired: euen to the deifying of some of them. And if we mislike barrennes in the body, with greater reason ought weto detest it in the minde; and aspire to the like immortality, and renowne: the desire whereof is naturally giuen to all persons,

THE TWELFTH BOOKE

parsons, to serue for a spur to prick them forward vnto honest actions. The husbandman hateth the fruitles ground, and the husband a wife that is barren: And all doe commend him more, that by husbandry augmenteth his good, then him which maintaineth it only in that estate which is false to him by succession. So in like maner it sufficeth not to know by the book without bringing forth something of our selues, whereby to helpe the truth. *Plato* saith that the *Greekes* haue bettered that which they receiued from the *Barbarians*. *Cicero* is of opinion, that the *Italians* haue of themselves better inuented then the *Grecians*, or made that better which they borrowed of them. And why should not we endeavour to do the like, amending that which the *Barbarians*, *Greekes*, & *Romaines* haue left vnto vs? There is no want of good wiues, so that they be wel instructed. Peraduenture there are more in one place then in another; but there are found some euery where; as in this country of ours, where nature hath shewed her selfe as fauorable as any where els: creating vs not inferior to any others, in situation, fertilitie, & commodity of countrey, goodnes of wits, ciuility of maners, equity of Lawes, gouernment, and continuance of Monarchie; dexterity both in liberall and mechanical sciences, variety of all things either growing within the countrey, or brought from other places; multitude of publicke schooles well priuiledged, and richly founded for the institution of youth, and intertainment of Professours, and Teachers.

Wherefore, if all men do thinke that the future belongeth vnto them; they that are Learned must not be negligent in obtaining of that by the durable monuments of Learning, which others do pretend and seeke by workes of small continuance. But they ought to trauaile to their power, if not in respect of men (who show themselves oftentimes ingratul towards their benefactors, and enuious of the present vertue) yet at the least for the honour of Gods Whose wil is, that we should carefully preserve the arts and sciences, as also all other things necessary for life, and deliuer them ouer from time to time to our posterity, by learned, and elegant writings in good matters: giuing light to the obscure, credit to the doubtful, order to the confused, elegancy to the vnpolished, grace to such as are left off, noueltie to the old, and authoritie to the new.

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